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Nestorians.

EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT TABREEZ.

In the numbers of this work for February, April, and May, an account was given of the journey of Mr. Perkins from Constantinople to Tabreez, his visit to Oormiah, his reception by the Nestorians of that province, and of his temporary establishment of himself at Tabreez, with a Nestorian bishop and priest obtained from Oormiah, as his teachers. The following are portions of his journal of a later date.

April 1, 1835. Intelligence reached here of the capture of Shiraz by the king's forces under Sir Henry Bethune. A rebel prince had attempted to establish himself in that city as king of Persia. Nothing now remains to be done to leave Mohammed Shah in quiet possession of his throne. The Lord has been far more kind to us and to the country, in the event of this succession, than we had apprehended.

2. To-day our Nestorian bishop and priest started for Oormiah to visit their friends. They have studied nearly six months very well, and I was quite willing to give them a month of vacation, alike to gratify them and their friends, and for the benefit of my own health.

5. After our religious service I walked out by the side of the city wall, and observed about a dozen corpses starting off for Karbula, the hallowed cemetery, situated near Bagdad, many hundreds of miles distant from this place. They were in long boxes, slung up, two upon a horse, and hurried on as carelessly as though they had been boxes of merchan-

dize. All who are interred at Karbula are supposed to be entitled to exalted seats in paradise. The poor cannot secure the privilege, as a considerable sum of money is requisite to purchase it, in addition to the expenses of transportation.

11. Dined with a prince, Melek Kas-san Meerza. He speaks French well, and is very fond of Europeans. His table was spread in European style. He is a remarkable fine looking and amiable man. My heart rose in supplication to God, as I sat with him, that he might be delivered from the bondage of the false prophet, and made an heir of the glorious liberty of the sons of God.

15. Two Italian play-actors performed at the palace in celebration of the marriage of several young princes. The Persians are not, in general, well pleased with such entertainments. A German ventriloquist was here not long since, and all ascribed his performances to the direct agency of the devil, and treated him with abhorrence. This evening there was a very splendid display of fire-works at the palace, in which the Persians are very skilful. They learned the art from the English.

In riding around the city to-day with Mr. N., I noticed multitudes of boys with clubs in childish glee, representing the tragedy of Hassan and Hoosan, in anticipation of the approaching festival of Moharrem. Here the riddle was unfolded. I have often wondered how, from generation to generation, this annual festival returns with such thrilling interest to all classes of Persians, and with such power to perpetuate their hatred towards the Turks. But now I saw the germ taking deep root in the infant mind. Oh could the seed of the gospel be as

effectually sown on this prolific soil, what a harvest might we expect from the next generation in Persia.

29. Rode six miles to a beautiful garden east of Tabreez, called *Kallet Pushan*—or *Putting on the garment*. The prince of this province and most of the inhabitants of the city went out to celebrate the festivities of the day. On this occasion all governors of provinces put on publicly new garments, which they annually receive from the king. From this circumstance the festival and the places where it is celebrated receive their name, *Kallet Pushan*. The ride was pleasant, but the crowd was so great as to fill the atmosphere with clouds of dust. When I reached home I found that our Nestorian bishop had just arrived from visiting his friends in Oormiah. I was greatly delighted to witness his promptness in returning. Two days of his month still remained; and he stated to me that he had foregone the pleasure of visiting several of his villages for the sake of arriving at Tabreez in season, and demonstrating to me that *he is a man of his word*.

30. A little afternoon our Nestorian priest arrived. He resides forty miles beyond the bishop's village, and was therefore a day later. Thus both promptly returned, even before the time of their own proposing had expired. They brought me very friendly letters from all the bishops of the province, and represent both ecclesiastics and people as very anxious, and impatient even, that I should remove to Oormiah without delay. I wait here only for a missionary companion, but fear I shall, at last, be obliged to go alone. May the Lord prepare me to go in the fulness of the love and spirit of the gospel.

May 1. A *chupper* (courier) arrived from Teheran. Capt. Todd, a pious young English officer, sends for Persian New Testaments, and states that applications for the word of God on the part of Mohammedans there are frequent and pressing.

2. The festival of Moharrem commenced. My Turkish teacher requested permission to go to a mosque and weep for the death of their venerated imams. I asked him why he would weep; and he replied, that the moollahs say the angels descend and catch the tears of those who weep at this festival, and preserve them in bottles to be presented as passports for admittance into paradise. This festival continues ten days, and the story of the murder of the imams, or parts of it, are recited by the moollahs each day.

5. An old Nestorian from the bishop's village came into my study and sat an hour or two, and seemed greatly delighted in listening to us while we translated Christ's conversation with the woman of Samaria into his own dialect, which he had probably before never distinctly understood. Oh that he and his nation may all drink of that living water of which they now know so little.

A young meerza, who attends Mr. Haas' school, also called on me to-day. He spoke of the festival now passing in terms of disgust and ridicule. The bishop asked him if he did not go to the mosque to weep. "I never go but one half day in a year," he replied, "and then I go to *laugh*." This meerza is a very bright and amiable young man, thoroughly disgusted with the follies and abominations of Mohammedanism, and in the very state in which multitudes in Persia are turning with abhorrence from the religion of the prophet, ready to embrace any system which is offered,—and, while unsought for by the sympathies of christendom, are plunging into the infidel gulph of Soofeism.

9. Attended the celebration of the death of Hoesin, the great engine of perpetuating the division between the two Mohammedan sects, the Shiites and Sunnites. The Persians acknowledge Hoesin, and the Turks and Tartars acknowledge Omar, to have been the rightful successor of the Prophet. The struggle which took place when Hoesin was slain was to day represented, but in a most rude, untasteful manner. The persons representing women, for instance, were among the tallest men that could have been selected from the multitude; and under their gaudy tinsel dresses, were to be seen their brawny, bare feet, which they occasionally tried in vain to conceal. The whole representation was, in fact, a most consummate farce—a genuine specimen of Persian taste. But the festival seems fully to secure the object for which it was originally instituted. This object, though it wears a religious air, has ever been strictly political, viz. to inspire hatred towards the Turks. The multitude wept to-day profusely, during a considerable part of the recital. None were actually killed, which abates from the ordinary interest of the occasion.

14. In the morning suffered much from pain. Spent the afternoon with our ecclesiastics, forming paradigms of verbs in the Nestorian dialect, which I am now beginning to learn. I have found it an easy and delightful task to acquire

the ancient Syriac language, having had grammars and lexicons at hand; but for acquiring the modern dialect of that language, which is spoken by the Nestorians, I have but very imperfect helps. The language never was written, and it differs so much from the ancient, that the common people do not understand the latter. Scholars in America can form but very inadequate ideas of the difficulties in the way of reducing such a language to regular forms, with no other teachers than such as know almost as little of the common rules of grammar, as they know of Egyptian hieroglyphics. The bishop often talks about the *tenses* of nouns. The priest is better instructed, and well he may be, for he often reminds me that he has spent fifteen years studying the ancient Syriac. They are, however, both very docile young men, and are often surprised to find that I know more of the *forms* of their ancient language, than they themselves know.

16. This afternoon I walked several miles to the summit of a lofty mountain, east of Tabreez. The view of the plain, city, villages, and distant lake, from the mountain top, is very delightful. On the pinnacle of the mountain is an ancient mosque, much resorted to by the Mohammedans for religious purposes, containing the tombs of two venerated imams. The inside of the mosque is hung with tawdry ornaments. Several tablets are also deposited there, inscribed with accounts of marvellous cures and other miracles, attributed to departed moollahs. An old man, nearly blind, keeps the building. With all their magic power, the hallowed ashes of these imams have not yet been able, or, at least, willing, the old man said, to cure his eyes.

18. The bishop and priest have just commenced studying geography, and the effect is already very perceptible and highly beneficial in exciting inquiry on various subjects. They seem to be waking up from the dreams of infancy. This evening the priest, as they rose to leave my room, inquired what the sky consisted of. I told him that neither I nor any body else had ever been there to examine it. "How then," he shrewdly replied, "could you tell us the other day the size of the sun?" I told him it had been measured by the aid of large optical instruments. He seemed highly entertained and quite satisfied with my account of the process; and merely added, that in one of their books it is written that the sky is formed of ice.

The priest proves to be an excellent scholar, for a rude Nestorian. The bishop is less studious, though he learns easily, and is very amiable. I cannot but hope that both are destined by Providence to be heralds of the living gospel to their perishing fellow-men. I would earnestly commend them to the prayers of American Christians, that the Spirit of the Lord may prepare them to preach the unsearchable riches of Christ.

LETTER FROM A NESTORIAN BISHOP
AND PRIEST, TO THE REV. H. G. O.
DWIGHT.

THE following letter was written by the Nestorian teachers of Mr. Perkins, who are so frequently mentioned in the foregoing article. Mr. Dwight became acquainted with the bishop when he visited the Nestorians of Persia, in company with Mr. Smith, in 1831. Mr. Perkins mentions that "the letter was written by the bishop and priest, entirely of their own accord, in their own language. They then requested me to assist them in making a translation of it into English, that Mr. Dwight might be able to read it, and from this translation they transcribed a copy, in their own handwriting in English, and sent both the original and this copy to Mr. Dwight.

"In the name of God:—

"The mercy of God, the love of Christ, and that peace which he gave his disciples after his resurrection, be with you, as the salutation of Calapha, Mar Yohanna, bishop, and of the priest Abraham.

"May your love for us and your desire for the salvation of our people be reciprocated by us. We pray for you, thou blessed of the Lord, who art built on the firm foundation of apostles and prophets, and truly justified by Christ, you who walk in that way which God has appointed from eternity. May God strengthen you to stand fast in that path, and may Christ save you from every pollution of sin. May he keep you from all the snares of the devil, and shield you against all his temptations. May he save you from all offenders, and grant you an answer to all your holy desires, and the highest happiness.

"May the Almighty exalt your family, your sons and daughters, as the king of Egypt exalted Joseph; yea, may he grant that you become approved and beloved of all men who see and know you.

"But especially, may the Almighty bless you with that blessing which he granted to the disciple Ananias, at Damascus, on the converted Paul;—i. e. may he give you success, that many who are spiritually blind may receive their sight at your hand.

"To this end, may the almighty God bless you with the blessing of Jacob and his sons. May he be your God, as he was the God of Abraham, Isaac, and Jacob; and may the Holy Ghost come upon you, as he came upon the disciples at the first *fast* of pentecost.

"We desire much to see you; but we are too far distant from each other. In the spirit of love, however, we remember and see you always. Christ says in the gospel, 'Where two or three are gathered together in my name, there am I in their midst.' May the Lord dwell with us by his love, that we may so love and discern one another.

"If you esteem us, and if you please, send us also a letter, that we may know how you are and how you do. We are at present at the city of Tabreez, with Mr. Perkins; and if you would like to know what we do here, the answer may be, that we study *English*, and Mr. Perkins studies *Syriac*. If you would like to know more particularly how Mr. Perkins treats us, we would assure you that we love him, as God loved the patriarchs, and Christ the apostles. May the Almighty shield him and his dear family from every evil. Our fathers and mothers and brothers and sisters approve of our living with Mr. Perkins; and our nation is very glad that Mr. Perkins has come here to instruct us and to teach us the way of salvation. We all regard him as a gift from heaven, and we pray for you, your people, and your king.

"They that have understanding look to the future world, but fools think only of the present. 'A word is enough for the wise.' Amen.

"May you be blessed and joyful, as Abraham was joyful for his son restored, and the disciples for the resurrection of Christ. May your name be known in many countries, as the disciples, after receiving the Holy Ghost, went forth into all the world.

"With these wishes, receive our salutation in Christ, now and forever, Amen.

"Written at Tabreez, on the
5th day of the month Ishwat
(16th of Feb.), and in the
year 2,146, (Alexandrian era.)
(Signed) MAR YOHANNA, Bishop,
KOSHA ABRAHAM, Priest.

Asia Minor.

EXTRACTS FROM THE JOURNAL OF MR. JOHNSTON, AT TREBIZOND.

TREBIZOND, the station occupied by Mr. Johnston, is situated on the southeast shore of the Black Sea, and contains about 15,000 Moslems, Greeks, Armenians, and Armenian papists. Mr. Johnston thus describes his approach to the place.

On Friday, the 15th of November, about 10 o'clock at night, we anchored opposite Platana, eight miles from Trebizond, after a very pleasant passage of six days from Constantinople. About 11 o'clock next morning we landed, and proceeded with horses to Trebizond. The appearance of the country around Platana is very cheerful, compared with the naked wastes in the vicinity of the great capital. The country is mountainous, though the elevations are not very great in the immediate view. From the anchorage (for there is no harbor) the scene before you presents beautiful fields laid out in squares, ascending from the sea quite to the top of the mountains. In one you see yellow wheat-stubble, indicating that a fruitful harvest has just been gathered. In another green corn just cut and put together in shocks. And in a third the rich brown soil has recently been turned up with the plough, to prepare it for the reception of seed for another crop. The higher parts are occupied with brushwood; and dispersed through the vallies which descend to the shore, are beautiful groves of fruit-trees, olives, figs, apples, pears, etc. The humble dwellings of the natives are mostly assembled in groups, but many appear to be separated and surrounded by their own gardens, and nearly concealed among the trees. With all it possesses more of a rural aspect than any thing I have seen in Turkey. Further back, the mountains rise higher, and some of them are covered with forests of large trees, the first I have seen since leaving America, and the higher points are capped with snow. The appearance of the people, however, is a perfect contrast of all that is desirable in human life. Their dress is in the coarsest style of the primitive Turkish costume, the odd varieties of which, in all its parts from head to foot, elude all possibility of description. It was market day when we arrived, and all the village and neighborhood seemed to be collected at.

the bazar, a large square in which the various articles were exhibited for sale. Most of the Turks bore guns, swung at their sides by means of a strap over the shoulder. Such is the fashion here. In travelling the road from Platana to Trebizond, which follows the shore all the way, we met a number of people, women as well as men, on foot. It was amusing to see the curiosity of the women to get a sight of us, while their modesty, or the custom of the country, required them to conceal their own faces. Some would turn their backs and give us a side glance as we passed. Others would pull their screens over their faces, though you could generally see one eye peeping out. The road was exceedingly rough, and one of our company, a Georgian, wishing to show his horsemanship, frequently put his animal to the stretch, and once, both came violently to the ground. No bones were broken, as it happened, but the poor animal was unable to rise again without assistance. The wind blew strong against us from the sea during the whole of our ride, which occasioned me a severe head-ache by the time we reached Trebizond.

We came directly to the English consul's, who received us very hospitably and manifests a disposition to do all in his power to assist me. This gentleman has quite a comfortable establishment here, in European style. His buildings he has put up himself. The European society of this place consists of the English consul and two other gentlemen connected with him; the French consul and family; and the Sardinian consul, who has no family. The English consul is seldom without the company of travellers.

16. Sabbath. This day I have had to myself for reading, meditation, and prayer. Read in the prophet Hosea, and thought how appropriately the language addressed by him to the Jews might be applied to the present inhabitants of this country. "The Lord hath a controversy with the inhabitants of the land, because *there is no truth, nor mercy, nor knowledge of God in the land*. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood. Therefore shall the land mourn and every one that dwelleth therein shall languish." I endeavored to realize my own responsibility in some measure, and to commend the work I have taken in hand to the grace of God. The Armenian bishop, who has recently come from Constantinople, called at the consul's. He is a man of some intelli-

gence. In the evening I had a conversation with an intelligent Greek, who is a native of Athens, and speaks French. He gives a painful description of the ignorance and low state of morals among the Greeks of this place.

After noticing some interesting interviews had with the Armenian bishop, and the difficulties he encountered in obtaining a house, Mr. Johnson proceeds—

Jan. 20, 1835. A vessel arrived from Constantinople, bringing an Armenian passenger, a young man, and an acquaintance of the man who came with me. He is a fugitive from Constantinople, and is endeavoring to make his way into Georgia to put himself under the protection of the Russians. The occasion of his flight is this. It is a law of the Turkish empire, that if any christian subject shall express a desire or intention to become a Mussulman, they take him and make a Mussulman of him by force, no matter what may have been the circumstances under which this desire was uttered, nor how much he may repent of it afterwards. This young man, once, in a fit of rage, perhaps to be revenged on some of his friends who had treated him badly as he supposed, declared that he would become a Mussulman. He was placed in the house of a Turkish effendi to be his servant for a time, and the day was appointed for his circumcision. But before the day came round, he found an opportunity to make his escape. Such instances are not rare in Turkey. This law holds in respect to children, even as young as seven years of age. And parents say they are often restrained from correcting their children when they need it, lest they should be provoked to make this unfortunate resolution.

Mr. Johnston having accomplished the object of his first visit to Trebizond, and made the requisite preparations for residing there with his family, as far as they could be made at that time, returned to Constantinople, from which place he writes as follows—

May 11. After my return from Trebizond, having first conferred freely with the brethren here in regard to my difficulties at Trebizond, and the conditional contract which I had made for a fourth house, (for this last contract was only to be binding, in case I could procure a firman to secure to me the possession of the house,) I stated the case to our

charge d'affaires at Constantinople, and requested him to procure for me, if possible, such a firman, as would insure me protection at Trebizond.

Our dragoman said, that in affairs of this kind, a letter from the vizier should be applied for, instead of a firman, and accordingly he was instructed by the charge d'affaires to make application for a vizierial letter. He applied and it was granted without difficulty. The letter is addressed to the pasha of Trebizond, the fact is mentioned that I have taken such a house, with a view of residing there, and that the people of the place had opposed me in my attempt to settle among them and given me trouble. This opposition is declared to be contrary to the treaty of friendship between the United States and this government, and as there is no American consul at that port, his excellency is enjoined to see that I am not molested, and also to protect all Americans who may be there, till an American consul shall be appointed.

Information has since been received of the arrival of Mr. Johnston and his family at Trebizond.

Syria and the Holy Land.

JOURNAL OF MESSRS. THOMSON AND PEASE ON A TOUR ROUND THE ISLAND OF CYPRUS.

It has been stated heretofore that Mr. Pease was expected to commence a missionary station on the island of Cyprus, which would naturally be connected with the mission in Syria, to the coast of which Cyprus is adjacent. Mr. Thomson did not join Mr. Pease on the tour till the 18th of January.

Remarks on the Northern part of the Island.

Nov. 22, 1834. Yesterday morning we were in sight of Cyprus. Contrary winds obliged us to beat all day, without making much progress. This morning we were sorry to find our vessel on the north, instead of the south side of the island, and every thing made ready for casting anchor. We are in a fine little bay, protected on the west by cape St. Epiphany, the northwest point of Cyprus. The soil is altogether more fertile than any I have seen since leaving America. Fine rich land rises gradually from the shore, till it reaches a range of low mountains in the country. The appearance of this valley forcibly reminds me of the valley of the Mohawk, near Utica. It is apparently in a good state of culti-

vation. Some of the fields are covered with a beautiful verdure, while others are undergoing the operation of ploughing. The whole country, especially the mountains, is sprinkled with trees. The shores of Europe, Asia, Africa, and the islands of the Archipelago have generally appeared to be very barren. It is therefore a great relief to the mind and eye to behold such a change.

Although a considerable portion of the soil is in a state of cultivation, there is no village in sight. A large monastery is in the distance, and in front of us is a house in ruins. There was once a city here by the name of Arsinoe. The ruins are yet to be seen. Broken stones and pottery are scattered over the ground in all directions. It is not a little mortifying to human pride, to reflect that the handy-work of the potter retains its original form in a far better state of preservation than the highest efforts of the greatest genius. Incredible as this at first appeared to me, such is the fact. The country in this vicinity bears marks of a better state of cultivation at a former period. Many hedges are now neglected and almost destroyed. The land has once been cultivated in terraces, and the ditches which carried the water to each terrace, are still to be seen. Here, for the first time I saw the celebrated carob tree, the fruit of which the prodigal son is supposed to have eaten during the famine. The tree is an evergreen. The leaves are of a deep, rich, green color, and are united to the stem in the same manner with the leaves of the locust. The fruit is a large, dark red-colored pod, from four to six inches in length, and filled with a sweet, yellow pulp. The seeds are red and very hard. The tree when seen at a distance, resembles the apple-tree in its shape and size.

The village of Lefca is about an hour from the anchorage. Its inhabitants are chiefly Turks. The houses are built of unburnt bricks, made of mud and chopped straw. The roofs are covered with reeds, upon which a mortar, made of the same materials, is laid about eight inches thick. The whole wears a cheerless appearance. Lefca is somewhat celebrated for oranges and lemons. The earth has been cracked by the great heat of the summer; and although the rainy season has commenced, these fissures have not been closed. The heat of the season is tempered by a daily breeze which begins to blow from the northwest about eleven or twelve o'clock, and continues till sunset.

27. To-day we discovered the object of our visit to this port. In the morning long lines of asses came to the shore laden with beans. The owners accompanied their property on board, and each measured before the owner and custom-house officers the contents of his own sacks. When he had filled the measure, he shook the beans down by rapidly turning it round, and then heaped on as much as would remain. This afforded a striking illustration of Luke vi, 38.

The men whom we saw were healthy and swarthy, but very slow and clumsy in their motions. Although they were usually quite ignorant, they were very inquisitive, and appeared to be highly pleased with any addition to their stock of knowledge. I never saw, any where, a race of men whose teeth were so white, regular, and sound. Many of our visitors were old men, whose hair was grey, and whose limbs began to refuse to do their office, yet, I believe, in every case there was the same beauty. Whether their teeth were "white with milk," I cannot tell; but think that the general soundness of those important members was occasioned by their abstinence from hot drinks.

Dec. 7. Our third Sabbath at anchor. We had an excellent opportunity to test the clearness of the atmosphere. For several days the weather has been very stormy. This morning the clouds cleared away and gave us a distinct view of the mountains of Asia Minor. Behind the range which lines the shore, arose another and a higher range which was white with snow and glistening in the sun. The captain informed me that they are eighty miles distant, which is considerably below the truth; although they did not appear to be more than fifteen or twenty.

8. After having taken in an almost entire cargo of beans, flax, etc., the captain at length sailed this morning. It was the most joyful news I had heard in more than two weeks. For seventeen days we have been almost constantly promised that we should sail "to-morrow," or "in two or three days," and as constantly disappointed.

Situation of Larnaca—Population.

11. We have at length arrived at Larnaca. This is the fifth time we have cast anchor since we left Smyrna. We have been thirty-four days in making a voyage of seven hundred miles. We were happy to find Mr. Demetrius Pierides, a young Greek gentleman who

formerly taught a pay school, which he has now transferred into other hands. He had the kindness to aid me in making arrangements for landing, and was otherwise of special assistance. He is the only resident on the island who speaks the English language, which he does with remarkable accuracy.

On account of the lateness of the season, the impossibility of obtaining a passage at present, and Mrs. Pease's need of rest, I concluded to remain in Larnaca till I should hear from Beyroot; and in the mean time engage in the study of the Greek language.

13. The village of Larnaca is situated about a mile from the sea-shore. It derives its name from the Greek word *larnax*, signifying a place for burial. It probably occupies the site of the cemetery of ancient Citium. The Scala, or Marina, is the port of Larnaca, and is defended by an old castle. It stretches along the sea-shore about a mile in length and a quarter of a mile in width. The streets are crooked, narrow, and excessively filthy. They are not paved. The people make mortar in them when they wish to repair their houses. The consequence is, that even in winter, the stench arising from the mud and stagnant water is so great as to be almost suffocating. The marshes in its vicinity render it very unhealthy in the summer. An attempt has been made to drain them, but has failed of accomplishing anything on account of the miserable manner in which it has been done. Until the country is more extensively cultivated, it cannot be uniformly healthy. In the winter I do not know that it is more liable to disease than any other place in the Levant.

The governor of the island, who is represented to be a very pious Mohammedan, (according to their notions of piety) is engaged in building a large mosque in the Scala. The stones are brought on asses from the ruins of Salamis, a distance of twenty-four miles, notwithstanding the mountain of the Cross, about ten or fifteen miles distant, would furnish abundance of excellent lime-stone. This mosque is the only house in the Scala which deserves notice on account of architectural proportions. It is built in a very neat manner. It also deserves notice as being the only mosque which we have heard of as being erected on the island. A Greek church stands near called the church of St. Lazarus. It is said that Lazarus, after his resurrection, became bishop of this diocese. Formerly the church was the property

of the papists. Larnaca has three Greek churches. These four are supplied by twenty-one priests, who chant, read the services, and teach a few children to read, but spend the most of their time in indolence. The Latins have a chapel at the Sardinian consul's, and a church in Larnaca. The Turks also have two mosques there, besides the one in the Scala.

There is one Lancasterian school in the Scala, which has twenty-seven scholars, several of whom are females. Arrangements are made for the establishment of a free school on the same system in Larnaca, and for the education of a young man for a teacher. The desire for schools is great.

Larnaca is a place of considerable trade. During the winter the number of vessels in port has varied from six to sixteen; and in the summer there are often thirty. Those vessels which bring pilgrims to Jerusalem, from Greece, Turkey, Asia Minor, and the islands of the Archipelago, stop here for provisions. Also those which carry on commerce between Europe and Beyroot, Tripoli, Scanderoon and Tarsus, either put in for a part of their cargo or for provisions. The bread is very white and good, and is the best in the Levant. The place is gradually improving, and will doubtless continue to prosper in proportion to the growth and prosperity of Syria.

The population of the two towns is about five thousand. It consists chiefly of Greeks, Turks, and Franks. Great Britain, France, Sweden, Denmark, Naples, Sardinia, and the United States have consuls residing here.

The atmosphere is somewhat tempered by a regular wind which springs up usually in the forenoon and continues to blow during the day. In the warm months this is peculiarly grateful to the system. To avoid the effects of the heat, those who are able occupy summer houses, where their families spend the time from May or June till the close of the hot months. Their residences are so near that they can attend to their business in Larnaca during the day, and retire to the country during the night.

A Greek Ceremony—Turkish Burial—Ancient Ruins.

To-day is the first day of December, according to the method of reckoning time still retained in the Greek church, although it is the 13th according to the new style. During a call which I made on some Greek friends, a priest entered

with a small copper pail in his hands containing water, and with a little green sprig proceeded to sprinkle the floors of the different rooms, and each member of the family. At the same time he offered a brazen crucifix to each person to kiss. The oldest daughter brought the cross to her brother, and on his refusing to kiss it, she playfully pressed it to his lips and gave it back to the priest. The brother blushed and endeavored to turn my attention to another subject. Shortly before he had told me that neither he nor his family believed in the utility of the custom, but consented to submit to it rather than excite popular prejudice. He spoke not only his own feelings but the feelings of many others.

Jan 6. Two graves have been dug in the burying-ground under my window, in digging which the bones of former tenants have been disturbed. The grave-diggers, in the one case, deposited the bones in the same grave with the person recently deceased, and in the other, dug a hole into another grave near and put them in. Upon the decease of an individual I have been informed that the Turks put a stone into one hand to knock for admission into paradise, and a piece of money into the other to pay the porter. They then wrap the corpse in white clothes, and place it in an open box, which is carried on men's shoulders to the grave. In their way thither they sometimes chant a low, mournful dirge, and at others, engage in loud laughter and conversation. On arriving at the grave the upper cloth which covers the corpse is removed, and the body, having been taken from the box, is deposited in the grave by two men who stand in it, the one at the head and the other at the foot. Rough boards are then placed diagonally over the corpse, from the top of the grave to the bottom on the opposite side. An old mat is thrown over them, and the grave is filled. Afterwards a pitcher of water is emptied upon the tumulus. While they were filling up one of the graves, I was surprised to hear a shrill cry from a Mohammedan woman, who rushed into the yard from the opposite side. She laid her hand on the head of the grave, beat her breasts, and made a pitiful lamentation. She seemed to be expostulating with the deceased for leaving her behind. After the grave was entirely covered, almost all sat down, a-la-Turk, while one of their number performed the concluding service in the monotonous tone of the country. All then stroked their beards, arose, and departed. One of their num-

ber rudely forced the woman from the grave. As she was leaving the yard, she would stop, look back, beat her bosom, and utter a most heart-rending cry. I know not whether she was hired to perform the part of mourner or not; if she was, she enacted it so naturally as to produce a painfully solemn sensation in my mind. Such is a Turkish burial, and so poorly is it done that the graves soon fall in, the dogs sometimes dig into them, and at best, the odor arising from the cemetery is very unpleasant.

For several mornings after the burial which I have mentioned, the poor Mohammedan woman has been to the grave and filled the air with her lamentations. She usually commenced as soon as it was light, and continued to wail bitterly for half an hour or more.

18. About one third of Larnaca and a small part of the Scala, together with the intermediate ground, are completely covered with the ruins of an ancient town. It was probably ancient Citium. In length these ruins are about one mile and a half, and a little more than half a mile in width. The foundations of the walls of the town are still visible, together with the ditch. The ground is covered with broken pottery, marble, occasionally a marble capital or granite pillar. Beneath the surface are many underground passages, which appear to have been arches of buildings, the stones of which are fast crumbling to dust. The inhabitants dig through the superincumbent mass of earth to procure stones for building. This town was evidently built, at least partly, of mud bricks. Although there are evidences in the ruins of a more refined and luxurious state of society than exists at present, there were probably very few houses entirely built of stone. In rambling among them I found pieces of alabaster vases, and an Egyptian female idol, made of burnt clay.

Ride to Nicoria—Notice of the Convent.

23. Having received letters of introduction from our consuls at Beyroot and Larnaca to the governor, archbishop, and an Armenian merchant in Nicoria, we set out this morning on our journey for the purpose of exploring the island. The sky was cloudless, the air warm and refreshing, and while we were passing over the hills the breezes were truly grateful. These hills form a part of the southern range of mountains which passes through the island from northeast to southwest. At the east end they are

quite low and easy of ascent. The rocks are chiefly calcareous limestone, the strata of which form angles with the horizon of from twenty to thirty degrees. Some flint and poor jasper are also scattered over the surface of the ground. The hills and plains are almost completely covered with thyme, wild sage, and low thorn bushes. They grow about eighteen inches in height, and so closely together, as to form a safe retreat for the game, which is exceedingly abundant. For want of wood the people make use of the bushes to heat their ovens and kindle their fires. The whole country was richly variegated by the appearance of the beautiful flowers which modestly reared their heads on cultivated and uncultivated fields. The anemony of various colors was very frequent. The number of quails, pheasants, sparrows, and rooks was truly surprising.

About mid-day we arrived at Atheane. While our beasts were resting, we visited the church of St. Maria, a substantial stone building, where we saw the pictures of Mary and our Savior in gold. In the court were nineteen boys and girls learning to read various primary books published at Venice. At Piroi we crossed a small stream over an excellent stone bridge. The country here appeared more fertile than it did during the former part of the day. In different directions were small villages, which were adorned with fine palm and olive trees. After having ascended a hill we found a large number of petrified oyster shells, at least fifteen miles from the sea.

As we ascended our last hill, the palms and minarets, the walls and bastions of Nicoria gradually rose upon our view, situated near the centre of a fine plain. This plain is about twenty miles wide and seventy long. Villages are scattered over it in every direction, in almost every one of which is at least one substantial stone church, with an arched stone roof. The land around each village is already green. Wheat is the principal product, and grows luxuriantly.

After crossing the plain, passing through a neglected Turkish burying-ground, and by a gallows, we entered the Famagousta gate, and were led at once to the Archiepiscopal residence. We sent our letters to the prelate and were invited into a receiving room, where we were served with the usual refreshments of the country. In a land where no tavern is to be found, the appearance of a convent is truly grateful to the traveller, however much he may be

distressed by a knowledge of the moral character of its inmates, and the useless manner in which they spend their lives. Monasteries are the only taverns; and the inmates, instead of devoting themselves to the high duties of their office, perform those of servants. It is a matter of grief to see them knitting stockings, serving at table, and lighting pipes. Still it is better that they should do this than nothing. Indeed it is almost the only business for which they are at present fitted. It is possible that monasteries may have grown into inns from a desire, sometimes, to obey the injunction of the apostle, to be hospitable, and also from the very situation of the people. Convents were rich and able to be hospitable, when the people were very poor. Now the archbishop receives no compensation from the traveller as a reward for his hospitality. It is expected, however, that the servants will receive as much as the entertainment is worth, by way of *bokgheesh*, or present.

In this monastery there are forty inmates, of whom fifteen are priests, three are deacons, and the rest are subalterns. Quite a number of them are young men of promising talents, and have need only of a good education and pious hearts, to become useful to their countrymen. This monastery is supported by fees received at births, burials, marriages, and baptisms, and from neighboring convents and villages. Its annual revenue is 70,000 or 80,000 piasters, or about \$4,000.

The library of the convent contains about 700 or 800 volumes, in the ancient and modern Greek, Latin, French, and Italian languages. Many of these, however, are copies of the same work. It contained Chrysostom, Cyril, Eusebius, and some of the Greek classic authors. We saw several copies of the church service set to music, both in manuscript and printed.

The archbishop has recently established a school for the study of the ancient Greek, which is taught by a young man who received his education at Constantinople. Here several of the young monks are taught to write and declaim in that language. We observed that one of their class-books is Demosthenes. There is a second class of large boys who are taught by one of the priests. The whole number in both classes is forty.

*Schools—Interview with the Archbishop
—With the Governor.*

In a wing of the same building, which is admirably adapted for the accommo-

dation of schools, is one taught according to the Lancasterian plan, by a young priest who was educated in Greece. There were about sixty scholars. The teacher examined them in the catechism and Alphabetarion, much to their credit and our satisfaction. We were especially pleased with the promptness and accuracy of two girls and one small boy. The books and apparatus are from the Malta presses. As there was a great deficiency of slates and books, we gave the teacher five dollars, that he might purchase a supply. It gratified us that there were no pictures of the trinity and the saints upon the walls.

We were repeatedly assured, both by our friends at Larnaca and at this place, that the archbishop was truly desirous to benefit his people by the establishment of schools. During our stay he sought a conversation on the subject. He wishes, he says, to establish them throughout the island, and desires our books and apparatus. He says there ought now to be three schools in Nicotia, two each in Larnaca and Farmagousta, and one each in Carpassi, Madonna di Cico, Cerenea, Paphos and Limissol—total, twelve. The villages in the neighborhood of these places, he thinks, for the present, can send to them. He expresses his approbation of a central high school for the education of teachers. He says, You see what I am doing at present, and that I am not able to do any more. He not only gave us permission, but earnestly requested us to do all we can for Cyprus. We have no reason to doubt the sincerity of these declarations.

On account of the *ramadan* the governor gives no audience in the day-time to persons having business with him. Immediately upon our arrival in the city, we sent to him our letters of introduction, with a request that he would appoint us a convenient time to call upon him. He replied that he would see us at eight o'clock in the evening. We accordingly went to the palace, an old Venetian castle, at the appointed hour. After various preliminaries were adjusted, we were introduced into his presence. He was an old man, very corpulent, and dressed with much elegance and taste. At his feet, on the floor, lay our letters; at his right hand a Turk, and at his left two Greek dragomans sat on the floor, ready to discharge the several duties of their office. He conversed with great freedom and good humor for about an hour, gave us permission to visit the mosque of St. Sophia, and offered us a travelling firman to facilitate our pro-

gress through the island. As a mark of peculiar condescension and politeness, he sent us by the hands of a dragoman an elegant gold snuff-box, opened by his own hand. When a very young man, he was brought here, a servant to a rich Turk. After the decease of his master he married the widow, became wealthy and purchased the government of the island, which he has held several years. The sultan makes the appointment annually. Besides the revenues which he derives from the government of the island, he also receives his share of the profits in a mercantile establishment in Larnaca.

The palace of the governor is somewhat celebrated, as being the scene of a most shocking transaction. In 1821, on the breaking out of the Greek revolution, he ordered the arms of the people to be taken from them, lest they should imitate the example of their brethren in Greece. He then sent information to the archbishop, bishop, and primates of the island, that he had received an important firman from Constantinople which he wished to read to them on an appointed day, in which he said the sultan had forgiven the people for all past offences. As soon as they entered the palace they were seized and pinioned by the soldiery. When one of the victims manifested fear, the archbishop told the soldiers to kill that man first, that he might not disgrace his country. The archbishop is said to have displayed great fortitude, knelt down, prayed, encouraged his countrymen, and then bared his neck to the sword of the executioner. About two hundred of the prominent men of the island were thus inhumanly slaughtered. There had been no insurrection, nor any plan for one; nor has there been any since, of any consequence. Even at the present day, the poor widows who were made such by this barbarous and cruel transaction, never revert to it without emotion and tears. The remains of the archbishop and his three bishops repose under one slab in the court of the Church of Annunciation in Nicoria. The Greeks hold the men in so great veneration, that they intend to pull down that end of the church, inclose the tomb within it, and erect the altar over the sacred dust.

*Mosque of St. Sophia—Convent—
Churches—View of the Country.*

Accompanied by a dragoman of the governor, we visited the mosque of St. Sophia. It was built several centuries since for a christian church. It is two

hundred feet long, one hundred wide, and sixty high to the arches. These arches are of solid mason-work, and are supported by double rows of immense columns. The style of architecture is pure gothic, of which it is an admirable specimen. Happy would the people have been, had its projectors and builders possessed as strong a desire for the cultivation of their minds and hearts, as they did for the embellishment of their city. One of the towers does not appear to have been finished. It has received no other alteration since it fell into the hands of the Turks, than the addition of two lofty minarets at the west end. In this church the Turkish conqueror of Nicoria offered up public thanks to God immediately after he had taken the city from the Venetians in 1570. Three or four other Catholic churches have been converted into mosques by the Mohammedans. The whole number of mosques is ten. There are also ten christian churches; one catholic, one Armenian, and the rest Greek.

The catholic monastery of the holy cross was built in 1785, is small but very neat. The pictures of the virgin, St. Francis, etc., were procured from Spain, and are executed in a masterly style. I have seen none to be compared to them in the east. The superior was habited in the coarse dress of the order of St. Francis, and girt about with a rope, half an inch in diameter. His countenance was pale and emaciated. He had recently recovered from an attack of the plague, which he had suffered at Jerusalem, during the rebellion there. He appeared to be very good natured, showed us the garden, sacristy, baptistry, and church. The whole was far superior in neatness and elegance to any convent we have seen here. This convent, like many in Syria, has received considerable money from Spain. What effect will be produced on their prosperity by the recent changes in that country, time must develope.

The view of the country from the ramparts of the city was truly fine. The villages, the palm-trees shooting far above them towards heaven, the wheat-fields already covered with green, interspersed with others which are preparing for the seed, the small streams wending over the plain and glistening in the sun, the aqueducts bringing water to the city from various quarters, the occasional ingress and egress of men and animals through the gates, all threw a charm over the view. To the east, the plain stretched off towards Famagusta, till

trees and fields and villages all melted into the blue distance. To the west it was gradually broken into low hills. On the south was the Mount of the Cross, and to the southwest appeared Trodos (formerly Olympus), whose top was whitened with snow. On the north rose the rugged and precipitous rocks of the northern range, different peaks of which bear the names of St. Basil, Buffavento, and Pentedactylos. This enchanting spot might be rendered a complete earthly paradise, were there sufficient motive to induce the peasants to cultivate the soil. The only natural advantage which is deficient is rivers—noble rivers—not brooks. The want of water is felt on various accounts; yet this deficiency might be partly supplied by sinking wells.

The walls are well built, of hewn stone, which is probably brought from the neighboring mountains. They are defended by eleven bastions and three gates. Formerly the city was nine miles in circumference, but in 1567 the Venetians reduced its size to about three, having destroyed every vestige of the old walls, as well as churches and private buildings. In one part of the city the streets are tolerably wide, long, and straight. Many of the houses upon them are built of hewn stone. Generally, however, the dwellings throughout the city are made with unburnt bricks, and even many stone walls, which have been partially destroyed, are repaired with the same materials. The streets, with a few exceptions, are not paved, and are rendered very muddy by the water which is wasted at the fountains. The whole city exhibits the extremes of former splendor and present poverty. The finest stone churches and palaces are surrounded with heaps of ruins and mud houses. There is no public enterprise, and very little among private individuals for their sole benefit. Yet we think that Nicoria is slowly improving. On the ramparts are many large cannon, some of which have the image of the lion of St. Mark upon them.

When we looked upon these walls, bastions, and cannon, we could not but regard the whole as the effect of the misdirected energies of man. Once they might have been of some use as a means of defence, but now they are of no service. Even ages ago, had the money and minds which these works cost, been devoted to the establishment of schools, colleges, and the diffusion of knowledge and religion, the intelligence and virtue of the people would have been

a far more safe and permanent defence than all the walls which could be built. Instead of being ignorant, vicious, and oppressed, this poor people might have enjoyed the blessings of freedom, knowledge, and virtue, and had a prospect of transmitting a rich legacy to their posterity. It is a remarkable fact, without, we believe, a single exception, that no nation has ever been conquered and kept in subjection by a foreign or domestic tyrant, until it had forfeited the blessings of freedom by ignorance, and, above all, by vice.

Nicoria is very warm in the summer: situated between two ranges of mountains, it is deprived of the benefit of the northerly wind, while it suffers from the heat of the sun and the winds of the deserts. Still, as there are no marshes in its immediate vicinity, it is less liable to fevers than Larnaca or Famagousta.

The population is about 15,000. The archbishop told us that there are not more than 300 taxable Greeks, or 1,500 persons, including men, women, and children. We believe that he made this statement to mislead us, from a fear that we might make such use of the true information, as to cause the government to lay a greater amount of taxes on the people. He said that a large number of men had fled to different parts of Greece, and that the proportion of women is greater than that of men. When, however, he conversed with us about schools, he estimated the Greek population at one half. On the Sabbath nearly all the shops were closed. This indicated that the shopkeepers are chiefly Christians. No Franks reside permanently in the city.

Villages and Face of the Country between Nicoria and Cerenea.

26. Highly gratified with the success of our visit to Nicoria, (further particulars of which will be found in another place) we set out for the region of Cerenea. Our direction was northwesterly. The day was almost cloudless; the ground was dry and greatly needed rain to bring forward vegetation. Large flocks of sheep and goats were feeding in all directions over the plain. The sheep are about the size of those raised in America, but have coarser wool, and broad, flat tails. The land, as it generally is elsewhere, is in common. This is chiefly the property of those who are liable to be called upon as soldiers.

In the afternoon we began to pass over the hills in the vicinity of the

northern range of mountains. The land was very much broken up. The rocks lay in strata which formed angles of seventy or eighty degrees with the horizon. In some places they projected slightly above the earth in straight lines for a considerable distance. Some sloped to the north, and others to the south. They varied from three inches to several feet in thickness and were from one to six or eight rods apart. Between these strata the earth is tolerably fertile, and free from rocks. When seen from the top of a hill, they appeared like straight stone fences, dividing the ground into long and narrow lots. We never had greater evidence of a convulsion of nature at some remote period than we had here. The limestone rocks which we passed on Friday formed angles of only twenty-five or thirty degrees; these were seventy or eighty; and the limestone rocks, which rise precipitously from the bosom of these hills and shoot their ragged peaks into mountains on the north, all give as clear a demonstration of a derangement of their original position, as it is possible for them to give. In the great plain which we were now leaving, were other hills, rising as solitary as the pyramids of Egypt. Their tops were covered with horizontal layers of the same rocks, while the sides appeared as though the neighboring plain had settled from fifty to two hundred feet, and sometimes even more.

An hour before sunset, we arrived at the convent of St. Panteleemon. This monastery is quite rich, being possessed of a large amount of valuable lands in the vicinity. It is dedicated to a saint, who was a physician. We were informed that now, when the country people are possessed of devils, they are brought here to be cured by the prayers of the priests. The ignorance and superstition of the monks are not less manifest here than elsewhere. "Who are you?" said the archimandrite, "you go into the church, and neither cross yourselves, nor kiss the picture of St. Michael, St. Mary, nor any body else. Are you Turks, or what are you?"

This convent has six monks and twelve deacons. It has no library, though it formerly possessed one, which was destroyed by the Turks. It is the seat of the bishop of Cerenea, who was absent on a visit.

The archimandrite informed us that the bishopric of Cerenea contains 3,500 taxable persons. The Greek population, therefore, amounts to about 17,500.

There are no schools, no books, and but few who can read.

The soil was quite good. Here they cultivate mulberry trees. Formerly the native products were gold, copper, iron, and asbestos. Sand and limestone are common. The productions of the soil are generally those which we shall enumerate as the exports from the island. The land is not in so good a state of cultivation as it has been. The aqueducts which were once used to irrigate the soil, are almost all in ruins. Fevers prevail, to some extent, but not so much as at Larnaca.

Near this convent there are five Arab villages, whose inhabitants are Maronites. The whole population amounts to about 600 or 800. They speak a corrupted form of the Arabic. One of their churches which we visited was very old. It had a few poor pictures and copies of the Testament in the Arabic and Syriac languages. They were originally from Syria and at present receive their priests from Mount Lebanon. They have two now, a third having recently died. The village which we visited is about fifteen minutes from the convent, and its name is Carpasia.

27. Our route for one hour and twenty minutes, till we reached the sea, was nearly due north. Having thus passed by the abrupt termination of the northern range of mountains, we turned northeast. The village of St. Basil is beautifully situated on the side of the mountain whose name it bears. In it is the monastery of Mount Sinai, which is independent of the bishop, paying no taxes to him, and receiving a portion of its support from Mount Sinai. We proceeded one hour and twenty minutes farther, through most beautiful groves of the carob tree. In passing through the fields we saw a singular violation of the Mosaic law. A man was ploughing with a cow and an ass yoked together.

Here we began to ascend the mountain for the purpose of visiting the village of Lapithos. It is the largest which we have seen. It is situated on the side of the mountain, and is delightfully imbedded in groves of orange, lemon, fig, almond, and lombardy-poplar trees. About one thousand feet above the level of the sea springs forth a fountain of water, which is carried down the mountain in aqueducts, and turns several mills. In the mean time it irrigates the gardens in the village, and also the fields on the plains below. A passage has been hewn horizontally in to the side of the moun-

tain for fifteen or twenty feet, at the end of which the fountain constantly gushes forth. After having passed over parts of the arid plain of Messarea, and remembering that in summer it must be exceedingly parched with heat, we easily entered into the feelings of the eastern poets, who have sung of shady groves, by the side of bubbling fountains. Lapithos is, in a measure, protected from the hot winds of the south, by the perpendicular rocks which rise 1,000 feet above it, and also has the benefit of the winds from Caramania. It is situated in a fertile and populous region, which is very well cultivated. The prospect is extensive and delightful. There are five hundred taxable Greeks, besides two hundred in the neighboring villages, which are dependent on it. It contains five churches, five priests, and two mosques. Beyond it, on the northeast, lies the district of Carpassi, which is also fertile and populous. According to our best information, there are not less than 25,000 Greeks on this side of the mountain.

Here, for the first time, we saw the eyelids of the females colored black. The composition is put on the edges of the lids, and sometimes stretches from the outer corners of the eyes towards the temples half an inch. Infants are treated in the same manner. It did not, in our estimation, add to the beauty of the female, but, when she frowned, rendered her truly frightful.

In our route near the sea-shore, we passed the convent of Acheiropoietos, which is situated near an ancient ruin. The monks say they have a likeness of our Savior produced by the bloody sweat which a woman wiped from his face in the garden of Gethsemane! We had no time to spend in looking at this marvelous miracle.

[To be continued.]

LETTER FROM MR. THOMSON, DATED
BEYROOT, APRIL 3, 1835.

*Call for the Establishment of a Mission
in Cyprus.*

THE following letter was written soon after Messrs. Thomson and Pease completed the tour, an account of which is given in the foregoing article.

The following letter was to have been a joint communication from Mr. Pease and myself, but as he was called to make a visit to Jerusalem before it could be

drawn up, he requested me to do it alone. The journal which is forwarded by this same opportunity, will also supply the place of a joint letter. The particular object of this communication is to prefer a very earnest request, that at least three additional missionaries be sent to Cyprus, and to present some of the reasons why we think that number necessary—And

1. The field is large and entirely destitute. From the best statistics which we could gather, and we had access to the highest authorities on the island, there must be at least 70,000 Greek Christians on this small territory. For this large number of professing Christians nothing has as yet been done. They have had no missionary from any quarter, have had no schools, are destitute of books, and hence the people are extremely ignorant. Very few indeed can read, and of those few the greater part learned merely to chant the ancient Greek without understanding it, and have been so taught, that they are unable to read in any other book, except the one which they have learned. It is easy to see that in such a community the ignorance must be extreme, and such we found to be the fact.

2. The field is not only large, but it is also accessible. It is white to the harvest. Every where we were heartily welcomed; our object approved; and in very many instances we were entreated to commence our labors immediately. No one was more pleased than the archbishop himself. We spent three days with him at Nicoria, and were treated with the greatest frankness and respect. He often sought opportunities to converse with us on the subject of schools and the distribution of the Bible and good books. For the education of his people he appears to be sincerely anxious, although he is ignorant himself. He has a fine Lancasterian school in a part of his convent, which he exhibited to us with great pleasure, as also a grammar school for ancient Greek, held in a part of the same building. It gave me great satisfaction to notice that our books and cards were freely used, and in neither of these schools did we observe pictures of saints, or books of prayers to the virgin, etc. We were altogether pleased with the spirit manifested by the old man, and from the testimony of both Franks and natives, in different parts of the island, are disposed to consider his professions of anxiety for the welfare of his people sincere. Before we left him,

he of his own accord gave us the names of the most important places in which he desired us to open large schools immediately; and he also appreciated the necessity of a central school for teachers, and readily offered to do all in his power to promote and support it. When we consider the fact that he is independent of all foreign control, so far as respects the government and instruction of his people, and that so far as we could see, the same spirit actuated the other ecclesiastics on the island, we think we can safely say that this field is altogether accessible.

3. We think that Cyprus cannot be occupied at all to advantage without establishing two stations, and we cannot think of a less number than three missionaries to support two stations.

The grand difficulty is found in the sickness of the climate. It is an ascertained fact that Europeans cannot dwell in safety at Larnaca, Lemisol, or Nicoria more than seven, or at the utmost, eight months of the year. Most Europeans say that six months is all that can be passed safely in any of the towns of importance on the island. To meet this difficulty only two plans occur to our minds as practicable. One is—that the station should be at Larnaca, and the warm months should be spent on Mount Lebanon. This plan has been suggested both by the friends in Cyprus and those of Beyroot; but it is liable to great objections. The main one is that nearly half the missionary's life would be lost, or nearly so, for there are no people who speak Greek in Syria, and of course the missionary would find little to do during half the year. The other plan is to find some village, situated on the mountains, where a permanent station can be maintained, and at which the mission family of Larnaca would find a safe retreat for the summer, and where the missionary could be fully employed in his proper work. But to find such a place in Cyprus is very difficult. This was the grand object which I had in view during my whole tour, and yet we were not able to find one altogether suitable. The most favorable situation we saw or could hear of is Lapithos, a large village on the northwest shore of the island. It is protected from the hot south winds by the northern range of mountains, which lie immediately behind it, and upon whose northern declivity it is built. In and around Lapithos is a population of about 15,000; and within a day's ride there are not less than 25,000 or 30,000, all of whom might be visited and schools

superintended amongst them by the mission at Lapithos. With regard to the health of this place we are not able to speak with great confidence. The testimony of the natives generally is in its favor; and its location is charming. Beginning at the base of the mountain, it extends up its steep declivity about a thousand feet, at which height the perpendicular precipice of the mountain commence, and greatly shelters it from the hot south winds. The whole coast of Caramania is in full view, from whose snow-capt mountains cool and refreshing breezes are wafted across the narrow channel that separates Cyprus from the main land. A magnificent fountain also bursts out from these perpendicular precipices, and foaming and roaring down through the whole village, finds its way to the sea through the narrow but fertile plain below. This fountain besides turning a number of mills in its descent, is distributed through their gardens, and tumbling from terrace to terrace, forms a great many noisy cascades, which must greatly alleviate the intense heat of a Cyprus summer.

Lapithos is about two days ride from Larnaca, and if three missionaries should be sent out, two might occupy this place and one maintain the station at Larnaca. It would be better for one family to reside at Larnaca than at Lapithos. In Larnaca there is a good deal of European society; more comforts are also to be found there than in any other part of the island, and better medical assistance. In Lapithos there will be no society but the mission-family, and the groceries, clothes, and remittances of money must all come from Larnaca.

Thus I have endeavored to lay before you as briefly as I could the views we entertain in reference to Cyprus. You will be able to form your own opinions as to its comparative claims far better than we can, and to your decision we shall ever yield a ready acquiescence, and do whatever in us lies to further and promote any plans which you may adopt for the benefit of poor Cyprus.

As you will learn from Mr. Pease himself, we have been compelled to change his destination from Cyprus to Syria in consequence of the death of Dr. Dodge. It is highly probable that he will go to Jerusalem.

May the Lord of the harvest multiply laborers an hundred fold, and send many of them to this desolate region, to strengthen the feeble knees, and encourage and animate the hearts of the few that are now toiling in the field. The

present, so far as we can see, is a most favorable season to sow the good word of God in all these countries, and it behoves us to embrace and improve to the utmost every moment of peace and quiet.

LETTER FROM MR. WHITING, DATED
FEBRUARY 3, 1835.

Sickness and Decease of Doct. Dodge.

THE decease of Doct. Dodge, at Jerusalem, about five months after the removal of Mrs. Thomson from the same station, was noticed at page 231. The following extract gives some account of the circumstances attending this afflictive event.

He died on Wednesday morning last, the 28th of January. The circumstances were, briefly, as follows. On Saturday, January 3^d, he returned from Beyroot, whither he had been called to visit Mrs. Bird, then seriously ill; and on his arrival, his health appeared to have suffered from exposure and fatigue on the journey. He, however, felt tolerably well for four or five days, when indications of an approaching fever appeared. He took medicine, but kept about a few days longer. On Sabbath, January 11th, he attended meeting with us, and preached, much to the edification of all of us, but to the manifest injury of his own health. Our prayer-meeting that evening was at his house. He joined in the exercises with unusual interest, speaking for some time with much animation, though evidently with pain to himself. His face was flushed with fever and it was plain to us all that he was ill. The next day he kept his bed, and had considerable fever, pain in the head, etc. On Tuesday he thought it best to lose a little blood, which partially relieved the pain in his head, but left him much prostrated. His fever increased. On Wednesday we became much alarmed. His disease had now become violent, and was fast wasting his strength; and he felt that he was no longer competent to prescribe for himself. We knew not what to do, but our eyes were lifted up to the Lord for help. Very providentially and graciously medical aid was brought to us at a moment when we little expected it. On Wednesday evening our countryman, Dr. Nutt, arrived at Jerusalem. The next morning, as soon as I heard of his arrival, I called upon him and requested him to visit Doct. D., which he very kindly did, and continued

to do daily, (except when absent from the city) twice a day, until his death. Doct. N. said he saw nothing specially alarming in the case, but hoped that the disease would soon yield to the influence of calomel, which he commenced giving immediately. But in this hope he was disappointed. The fever continued with undiminished power for ten or twelve days, and then assumed the form of typhus. At this crisis, the violence of the fever abated, and the patient seemed somewhat relieved. Though greatly reduced, there were some symptoms which encouraged us to hope, for several days, that he was better, and would be restored. But his strength and flesh continued to fail; and on Wednesday morning, January 28th, (as already mentioned) just at the dawn of day, his spirit took its flight.

His disease had, from the first, determined strongly to the head. Five or six days after he was taken down, he became delirious and continued so until his death. Previous to this, however, he had expressed an entire and happy confidence in God, and a perfect willingness to refer the end of his illness wholly to him. He was not afraid to die. On the contrary he expressed a desire to depart and be with Christ.

Thus it has pleased God again to lay his holy hand upon us, and to take from our mission one of its most beloved and most valued members. Our departed brother had endeared himself exceedingly to us all. His example and conversation were highly honorable to the gospel and edifying to all who knew him. He possessed rare qualifications for usefulness as a missionary—a clear and well disciplined mind, a sound judgment, very enlightened views of the whole subject of education, and a happy talent for engaging the attention, and communicating instruction to the young. His medical knowledge, moreover, gave him pre-eminent advantages. His love to the missionary work, his faith in God's promises, his enterprising zeal, and his christian humility, were certainly uncommon. His opinion on all practical questions, in relation to the missionary work, was highly valued, though always modestly given. And on the subject of personal, experimental religion, his conversation and his sermons were truly refreshing. I believe there is no one of our missionary brethren in Syria, who did not feel—certainly I did myself—that it was a happiness to be intimately associated with him. I had looked forward with fond anticipation, to years of happy

co-operation with him in the work of the gospel at this station.

For several months preceding his last sickness, and more especially since we removed to this city, it was apparent that he was making rapid advances in holiness. His prayers, his sermons, his conversation, and his whole deportment were unusually spiritual and heavenly. He spent more time than usual in private devotion. The day of monthly concert for prayer, which it was our practice to observe as a day of fasting also, was always a precious day to him. Particularly so was the first Monday of the year, the day devoted to prayer and fasting by the churches in America. This was the last monthly concert that he attended. It was chiefly his earnest desire to be with us on that day, and his unwillingness to spend it on the road, that impelled him forward so rapidly, perhaps imprudently, in the latter part of his journey home. By a great effort he was just able to reach Jerusalem on Saturday evening, January 3d, before the gates were shut. He had the gratification of observing the day with us, as he had desired; but that effort was too much for him. It was, as we believe, during the last two or three days of the journey, that the seeds of that disease were sown which destroyed his invaluable life.

It is natural to regret that his health was so exposed on that journey, and to wish that he had been more careful and taken proper rest and medicine immediately after his arrival at home. The weather was, at that time, remarkably cold and wet; and one day, soon after he reached home, he spent several hours in a cold uncomfortable room, arranging his medicines, and putting up medicine for some sick persons at Ramla, whom he had seen on his return from Beyroot. But let us not look too much at these second causes. When I think of the incalculable loss which our mission, and especially this infant branch of it, has sustained; when I look at these perishing souls, who are no longer to have the benefit of his prayers, his instructions, his holy example, and his medical services; or at his bereaved partner and orphan child; or think of my own personal loss; my mind finds little repose until I look beyond means, and resolve it all into the holy will of God. His work was done; and it was the will of Christ that his dear servant should be with him, where he is, and behold his glory. Even so, Lord Jesus, for so it seemed good in thy sight. Here is a resting place for the afflicted soul. Here, blessed be

God, we have found consolation in our sorrow. And here all who knew and loved our departed friend, will find consolation.

Doct. Dodge was a native of New Castle, in the State of Maine, and received his preparatory and professional education, principally, both in medicine and theology, in Brunswick, in the same State. He embarked at Boston on the 30th of October, 1832, and arrived at Beyroot in Syria in the following February. This was his place of residence and the principal scene of his labors till within a few months of his death, when, in consequence of the decease of Mrs. Thomson at Jerusalem, himself and wife, in company with Mr. and Mrs. Whiting, removed to that place. After a few months labor in that city of sacred recollections, he was called to his rest, and his body now sleeps on Mount Zion, by the side of Dr. Dalton and Mrs. Thomson.

Constantinople.

LETTER FROM MR. GOODELL, DATED
MARCH 3D, 1835.

Meetings conducted in the Turkish Language.

THE following article will probably convey to the reader some notion of the simplicity of language and manner which a missionary must adopt, and of the interest with which he must invest his instructions, when attempting to convey the first rudiments of christian knowledge to minds wholly uninformed on the subject.

I have frequently informed you of our weekly Turkish meetings, but I believe I have never given you any very particular account of them. They are always opened with prayer in Turkish, and almost always by myself. Those who bow the knee with us on these occasions, "are chosen and called and faithful;" and they represent five different nations, one of which is the Osmanly. We read a chapter in Turkish, each one a verse in turn, and any one who pleases making a remark, or asking a question. We are reading the New Testament in course, and I always make previous preparation, both for the devotional part, and also for expounding the whole chapter. To give a particular account of this exercise would be like giving an exposition of the whole New Testament; but I will, if re-

quested, endeavor from time to time to furnish an example of my general manner. For the present the following must suffice.

In the 8th chapter of Mark, from the 22d to the 26th verse, is an account of a blind man being brought to Christ in order to be cured, and of the latter taking him out of town for the purpose. My remarks on this portion of Scripture were, in substance, as follows:—

We are not told why our Lord did not perform the miracle in Bethsaida, where he then was, and where he had already done many wonderful works; but as he afterwards charged the man not to go back into the town, nor tell it to any person living there, it seems most likely it was done in order to avoid a great collection of people, and thus exasperating still more the pharisees, who already had designs upon his life. "Woe unto thee, Bethsaida!"

But look at the condescension of our Lord in leading the blind man out of town *himself*. A physician in such cases would be likely to say to the friends of the patient, Take him into such a room, or such a place: but our Lord, instead of ordering others to do it, condescendingly takes the hand of the blind man into his own, and leads him out *himself*. Did ever poor blind man have such a leader before. Had I been there, I certainly would have followed after, if for no other purpose, yet to learn how to lead a poor blind man. What a subject for a painter! The streets in Palestine are universally bad; very narrow and filthy and crowded; sometimes partly supplied with stepping stones; sometimes half obstructed by donkeys, porters, heaps of rubbish, and proud pharisees. How carefully and gently does our Savior lead him along, watching his every step; now taking him a little this way, now that, to avoid every animal, stone, stick, or other obstruction! And the blind man, perhaps, anxiously asking his kind leader where he was going to take him; whether his friends were following them; whether he could for certain open his eyes; whether it would hurt him much; and so on. And our blessed Lord, in his own tender, gracious manner, soothing the fears and anxieties of his patient, saying, "Son, be of good cheer, Be not afraid, only believe; all things are possible to him that reposeth confidence in me."

They have passed the last house in that unbelieving, impenitent city. They are now without the walls of Bethsaida,

far away from the huzzas of inconsiderate friends, and the murmurings of scribes and pharisees. They stop in the open fields. The heart of the poor man palpitates with hope and fear. He perhaps begins to tell how much he has suffered, and how thankful he should be, could he again behold the light of day. He has been assured that the Lord had cured diseases of various kinds, but can he open the eyes of the blind?

The Lord gently puts his hands upon his eyes, and in a moment asks him if he could see any thing. There was a partial restoration. He had some glimmerings of light. And, in consequence, his faith is strengthened. His confidence in the goodness and power of his hitherto unseen friend and guide is greatly increased. His bosom already begins to swell with emotions of gratitude and love; and he commits himself more entirely and unreservedly, and with more hope and trust, to his care and management.

Another touch from the hands of his Lord, and his sight is fully restored. He looks up into the face of his benefactor with feelings which cannot be uttered. He looks abroad upon the works of creation, the sky and water, the hills and vales, the trees and grass and flowers; and again does he turn to the pleasant countenance of his benefactor; his own eye meets the placid eye of Infinite Kindness; he tries and tries in vain to express the ten thousandth part of what he feels; and the eye that had been moistened by the Savior's touch, is now melted in tears.

We too are blind; Christ is the only physician; faith will lead us to him; and whosoever cometh to him shall no longer walk in darkness, but shall have the light of life. He will open our eyes. He will enlighten our understandings. He will show us his glory. He will guide us into all truth. If we commit ourselves to his guidance, we shall never fall. If we permit him to take our hand into his own, and to lead us, we shall never stumble. If we turn, whenever we feel his spirit gently pulling us, we shall never take one wrong step. Dark and blind as we are in ourselves, we shall walk surely; and we shall certainly be brought forth to the light of eternal day.

This exercise is always interesting to my own feelings, and apparently so to those of all the others; and at times it is deeply affecting.

Translation of the Scriptures and other Books—Greek Schools.

Under the same date as the foregoing, Mr. Goodell writes—

Kyrios Panayotes is now engaged in revising for the press bishop Dionysius' translation of the Scriptures in Armeno-Turkish. We conform the Old Testament to the original Hebrew, and the New Testament to the Ancient Greek. The first (Malta) edition of the New Testament is, notwithstanding its defects, nearly all sold off, and at a higher price than any other Testament in the Oriental languages, except the Turkish. The Old Testament in Armeno-Turkish has never yet been published. Mr. Barker, the British and Foreign Bible Society's agent at Smyrna, thinks that we had better put the whole Bible to press as soon as we can get it ready, and before any other edition of the Armenian Scriptures shall be published, in order to prepare the way for conforming also the *Armenian* Scriptures to the original standard. I would recommend that the edition be small, say 2,500 copies; and that the expense be defrayed by the American Bible Society. It is a field entirely open for them.

For the purpose of rendering the Scriptures and other books printed in Armeno-Turkish more acceptable to Armenians, Mr. Hallock, who has the immediate charge of the press of the Board at Smyrna, has recently arrived in this country to superintend the preparation of new founts of Armenian type, which, it is hoped, may be completed in the course of the year. The type used in the edition of the New Testament referred to above, and issued from the press of the Board, while at Malta, in 1831, and in printing tracts and other works for the mission, does not please the people, and nothing but their strong desire for the Scriptures and other books would induce them to submit to the use of it. It is, however, the only type which can be purchased for the mission. The type, with the form and appearance of which the Armenians are most pleased, is cast at a foundry owned by a papal monastery at Venice; but as the monks there wish to engross the whole of the Armenian printing, they will not sell founts to others, and least of all, to protestant missionaries.

Mr. Goodell states in the same letter that Mr. Leeves, connected with the British and

Foreign Bible Society is going forward with his Greco-Turkish translation of the Bible at Syra.

Kyrios Panayotes, a Greek young man who has been for sometime in the employ of Mr. Goodell, has recently translated into the Turkish language a very full geography of the Turkish empire, prepared by Mr. Dwight. This, it is hoped, will be introduced into the schools of the sultan, of which there are now eight on the Lancasterian system.

The high-school, which has been commenced by the missionaries at Constantinople, embraced in March about twenty Armenians, and about half as many Greeks, from twelve to thirty years of age. The number of pupils having arrived at the limits prescribed, several applications for admission have been refused. The school has four instructors, of which Mr. Paspati, a Greek young man educated in this country at the expense of the Board, is the principal. The branches taught are the English, Italian, Ancient Greek, and Turkish languages, together with penmanship, arithmetic, geography, and philosophy.

The opposition of the new Greek patriarch and the priests under his control to the schools patronised by the missionaries, and to the circulation of their books, seems to have had little effect on the people. He has been written and spoken against freely, and even insulted, by the people of his own church, while the schools have gone on much as before. The people have taken the attitude nearly of defiance, and seem to be constantly rising in influence and independence; while the power of the patriarch and his priests over their minds has been greatly diminished during the last three or four years. The patriarch sent his priest to Pera to preach a sermon against the Greek girls' school, which he did in a most furious and threatening manner. Not a single pupil was frightened away for a single day, and the school went on as prosperously as ever. Two new Greek schools for boys, on the Lancasterian plan, have since been put into operation in the interior.

Mr. Goodell expresses the opinion that a mission to the Greeks in Constantinople should be commenced without delay; and that the opening is most promising.

China.

LETTER FROM MR. WILLIAMS, DATED
DEC. 20, 1834.

General Labors of the Mission—Printing for China and other Countries—Chinese Language.

Mr. Williams has charge of the mission-press at Canton, and had been connected with the mission about a year, at the date of the letter.

The work to which I have come has been gradually more and more developed; the bearings that one part of it has upon another have begun to be more distinct, and the necessity of having the whole move on harmoniously more obvious. The missionary enterprise in this part of the world should move in unison; and if it is begun so, it will be more likely to continue to go on harmoniously. The openings that Providence is offering to the prosecution of our labors are encouraging. Those who come to this field should be willing to do any thing and to do it in any place, no matter how laborious or retired. China is coming into remembrance among the nations, and great things will be done for her soon; but let not this be an inducement for any one to enter the service of the Lord in this portion of the globe. The departments of labor will soon be as various as the wants of the people are manifold. Some will be needed as translators and some as explorers, while the quiet retired pastor will find abundant employment as the stations become more known which we can occupy. The interior of China will present hundreds of spots, where the teacher of truth can seat himself down among the people and become one of them, and spend his life there. The day we hope is not far distant, when the people from the borders of the Poyang lakes in Honan, from Yunnan and the northern provinces, will raise their cry for helpers and instructors. But a great preparatory work is to be done before we shall be ready for such a call, and many must be learning how to teach those who call, before we should be able to send them instructors.

After noticing the work done at the mission-press, which consists wholly of printing in the English language, there being no types or plates for printing in the Chinese language

which can be used with the common press, Mr. Williams proceeds—

The printing of Chinese books has been done by means of natives, employed by us directly, or through the agency of Leang Afa and others. This part of our work has met lately with some hindrance, and for a time was wholly stopped. It at all times demands much caution; for the books must be secretly conveyed out of the port, and must be made with caution. The ships at Lintin, have materially aided us in receiving the books, and in forwarding them to their different destinations. We only see a few copies of the books compared to what we have printed. Leang Afa was prosecuting his work successfully, to human appearance, when the troubles with the English begun, but suspicion lighted upon him and he was forced to fly. However, we are now able to get books made.

The suspicions of this despotic government may be some hindrance to the use of Chinese metallic types to much extent. The Chinese who should be employed would suffer, if the attention of the government were directed to the fact; and we could not proceed with any other compositors. Natives are continually coming into the office, and ask questions enough concerning the art, and they would soon take notice of the types. If they should be disposed to inform against us, I do not know as the government would dare to hazard the act of coming into the hongs and seizing property, but they might do it easily enough. On this topic we shall communicate our views more fully at some other time, but these are some of the thoughts we have had.

It has been mentioned heretofore [page 310 of the last volume] that a printing establishment and a type and stereotype foundry, similar to that which is suggested by Mr. Williams in the next paragraph, has been purchased for the Board at Singapore. A printer, who possesses also the knowledge requisite for conducting the several branches of the business connected with the establishment, has recently been sent to that station.

Various considerations, as well as the printing of the several languages of the Archipelago, suggest the expediency of forming a printing establishment somewhat adequate to the wants of the numerous countries around us. Singa-

pore appears to be the location most favorable in respect to security and access. There we can reach the adjacent countries in a few days sail, and are well protected from any seizure. A stereotype foundry, with an accomplished type cutter, and a printing-office for Chinese, Siamese, Bugis, and Malay, would be an engine which, with the blessing of God, would disseminate moral light to many a benighted land. A bindery and paper-mill would be subservient to the great object. Such an establishment at Singapore would be practicable, if means and men can be obtained, which we are led to hope is the case. But for the Chinese language, we must not depend to a great extent on operations conducted at such a distance from the country. Formosa or Amoy would be more central, or even Macao or Canton are to be preferred. Only one foundry would be necessary, while the presses can be located in Bankok, Sumatra, Borneo, Cochinchina, and China, and all have with little delay access to Singapore. Even missionaries in Ceylon, Java, and India, may avail themselves of the foundry, and thus be saved the necessity of sending to the United States. All the materials required in prosecuting the business can be procured in these regions, and all that remains for us to do is to consult wisely, and in full faith that God will bless us. But the signs of the times seem to be as favorable and encouraging as we could desire, to begin soon to build on a large foundation and to proceed steadily.

The progress I have made in the language is small, owing in part to my numerous avocations. The spoken language of Canton can be acquired, in some degree, as is the case with any language, by hearing it spoken, and speaking it among the people. The common people, however, do not speak in the language of books, but use a more vulgar diction. There is the same difference with regard to the characters used by the common people; and when we have learned twenty characters, we may find on using them, that not more than one half are known to a servant or coolie. But such probably is the case with all living languages, and I do not suppose it is more true of the Idioms than of the English language. Idioms and provincialisms are the most difficult to learn, and I fancy that here the Chinese exceeds other languages. A word may be spoken rightly in sound, but the place of it in the sentence may be such, that the hearer may think you are mean-

ing another word of the same sound; and the sentences of the spoken dialect usually end with a closing drawl of the voice, which confuses one who endeavors to catch the sound. Besides this, in learning to read we find a difficulty which one would not, till trial, suppose to exist. Perhaps we can read all the characters on a page, and gather no definite idea of what the writer was aiming at. But these are only incentives to working harder and overcoming all such difficulties.

Under an earlier date, Mr. Williams gives the following account of a young man formerly under the patronage of the Board at the school established by it in Cornwall, Connecticut, for the education of youth from heathen lands.

Among the class of natives, called outside shop-men, that is those who are not connected with the hong merchants, we have met with one who was formerly a Chinese pupil in the Cornwall school, in Connecticut. He can talk English with considerable freedom, and is employed to some extent in teaching English to the servants in the factories, and has three scholars in our hong. He has been in business here a length of time, how long I do not know, and was found in the capital by a man at Whampoa. We have had some conversation with him on religion, but he appears desirous to avoid the imputation of singularity, and yet to keep his conscience quiet by abstaining from prostration to idols. He is, however, averse to direct conversation, and endeavors to go away as soon as he is questioned closely. He has a verse of the hymn, "When I can read my title clear," etc., written on his fan, and is often showing it; but when asked if he can read his title clear, he replies that his title is different from ours. He supplies us with printing paper, and his case is interesting. May the Lord turn his heart to a knowledge of the truth. His name is Henry Martyn Alan.

Southeastern Africa.

EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

THE embarkation and destination of Mr. Champion and his associates were mentioned at p. 32; and their arrival at Cape Town, together with the Caffre war and the progress of the division of the mission destined to the

Zoolahs of the interior towards their field of labor, at pp. 232, 231, 358, and 390. Mr. Champion, when the last intelligence was received, was still detained at Cape Town on account of the unsettled state of the Caffre country, through which he must pass to reach the Maritime Zoolahs, to whom he is destined.

Arrival at Cape Town—Reception—Appearance of the Place.

February 5, 1835. While sitting at dinner to-day the cry "Land, ho!" was heard in merry mood from a dozen sailors' voices on deck. Our party were soon dispersed, and mounted on the shrouds in order to gain a first view of the country on which our thoughts and prayers had long terminated. At first the outline was indistinct, like that of a hazy cloud, stretching along the horizon directly ahead of our vessel. Soon, however, it rose up to view so as to be visible to all on deck, a huge mass of mountains bearing away to the south, with Table Mountain, known by its level summit, leading the van. They were distant perhaps fifty miles. Then all collected together, and with eyes towards the land of the ill-fated African, whose dusky mountain ranges a kind providence had at last allowed us to see, we sung,

"O'er the gloomy hills of darkness,
Look my soul, be still, and gaze," etc.

It was a moment of sweet reflection. It was Africa we saw—we could not doubt it. Our souls leaped for joy. Long wished for, prayed for Africa, may we prove a blessing to thy sons and daughters.

6. We are safely at rest once more on terra firma. What shall we render to the Lord for his mercies? We cannot refrain from continually speaking his praise. This morning early we entered the harbor and anchored. The scenery around us was most imposing. Table Mountain stood out directly before us like the battlements of some huge fortress, with its table-cloth of fog overhanging the summit for a distance of two miles. Directly beneath it, lay Cape Town, a snug and neat town of flat-roofed houses, with its three spires and here and there a clump of trees. Every house was of a white color, and the streets crossed at right angles. To our right was a conical peak with its steps of bare rock to the very top, named the Lion's Head. From some points of view

the figure resembled very much the king of beasts himself.

After breakfast, rendered doubly sweet by a profusion of ripe grapes, apples, and peaches, four of the missionaries, with the captain and Mr. S., started for the shore. The vessel is a mile and a half from the town. A man fell in with us on our way, who informed us that all Caffreland had burst upon the colony and destroyed the fruits of many years labor. We passed on to Dr. Phillip's. He received us at his door with open arms. An hour was spent in a deeply interesting conversation with Dr. and Mrs. Phillip. We heard of wide fields opening before us. We saw the kindness of our British friends. Soon we had the happiness of an introduction to the Rev. Mr. Wright of Griqua Town, who has remained for the special purpose of accompanying our brethren on their way. Meanwhile capt. Evans returned, and brought on shore the ladies. The afternoon passed rapidly away in the society of our missionary friends.—Some of us have again been on board. The sailors seem loth to part. In one of them, to say no more, we saw some favorable indications. To-night we are secure within the thick walls, and free among the spacious apartments of a Dutch house.

7. To-day we have endeavored to fix on some plan for the future. It is thought very important that we acquire a knowledge of the Caffre language before entering Dingaan's country. We cannot do this unless we are in Caffreland, there being no means here. We cannot well enter Caffreland at present, because of the war. There is a prospect of its being soon terminated. The Dutch, it is said, is a very important language in travelling through the colony, and absolutely necessary upon the frontiers and at the stations, it being there, except the Caffre, the only spoken language. We can easily acquire it here. Thus we can be busying ourselves, and meanwhile we can look around for the indications of Providence relative to our future course.

After noticing some preliminary matters to which the brethren were obliged to attend immediately after their arrival, Mr. Champion proceeds—

15. Preached this morning to a motley congregation at the wharf. An awning had been spread, and the cheering emblem of the Bethel Flag was floating

over it. This is considered as a substitute for service on board the vessels in the harbor, which is very often found impracticable, on account of the strong southeast wind. Some honest looking tars were there; some coolies, with conical hats; some Mosambique slaves; some respectable and pious gentlemen from town, who went down to countenance the meeting, and aid in singing; some gentlemen and ladies walking out for pleasure stood afar off. Now a boat would pass us, its men cursing and swearing at the saints, and the attention of my hearers would be diverted; next the report of a cannon would be heard. But it will not have been in vain. Some were quite attentive. May God own his word.

26. We were conversing with Dr. Phillip about the healthiness of the climate of South Africa, and mentioning the fears expressed by some of our friends previous to our departure. He laughed heartily and said, "Tell your friends missionaries never die here." Dr. Phillip has been here sixteen years, and during that time only one death has occurred among the thirty missionaries connected with the London Missionary Society, some of whom are now advanced in years. This is a constant place of resort for invalids from India.

10. Yesterday was a most delightful Sabbath. In the morning I preached for Dr. Phillip, and in the afternoon on the common. This is a station for outdoor preaching, occupied by the Wesleyans. The common may be a hundred rods long and thirty wide. It is surrounded by several rows of firs, and has a large building, called the Commercial Building, near the centre. I spoke to my hearers of the judgment day. Some listened, some mocked, some passed and repassed. I stood in the midst of my audience, the children and women being nearest me, and the tall soldiers or coolies completing the outer edge of the circle. The Sabbath afternoon is the usual time for walking with many. Thus some of the sons and daughters of pleasure were my hearers. The thick branches of evergreens were over my head; in full sight were the frowning cliffs of Table Mountain, and the spires of the churches, which in all probability, most of my hearers had never visited. At the close of the service it was interesting to see the people rush forward after some tracts, so as almost to overwhelm the tract distributors.

Stellenbosh, Tulbagh, and intervening Country.

14. At Stellenbosh, twenty-five miles southeast from Cape Town, and the largest village in the vicinity. This is my first ride in Africa. We crossed what are styled the Cape Flats, being the perfectly level ground which lies between Table and False Bays, so level with the water's edge that a canal might easily be constructed between the two bays. Nothing but sand met our eyes for a part of the distance. It is often blown in heaps by the violent southeast wind, so as almost to cover up houses. In some places our wagon-wheels were in as far as the hubs. Much of the road-side, or between roads, for parallel roads were in every part, was covered with low bushes, called heath, and on this our drivers chose to take us, to our no small annoyance, almost the whole distance. We saw but two or three houses between the two towns. It cost us eight hours of toil, and the sun was shining in his strength for the last five hours.

When we were far out in the flats, and far from any hill, or tree, or rock, or habitation, one of the company happened to observe a black, a Mosambique, lying among the bushes, his tinder-box beside him, and other preparations for kindling a fire, but life had departed, probably the night before. Poor man! without any helper near, he died probably as ignorant of God, as the heathen of the interior of this continent. We named the fact at a Dutchman's house where we stopped, but it excited no attention.

At last we ascended a hill, and on descending were at once in Stellenbosh, a delightful village, with its streets arched over by fine oaks, and a cool stream of water here and there winding its way along the valley, in which it is situated. The steep and rugged mountains, in the shape of those of Switzerland, tower above it on two sides. This evening the moon is rising between the peaks of two mountains, and with the stars has shed over these shady walks a serenity which prepares one eminently for the Sabbath of rest.

15. I had come to preach at the request of a dear saint, Mrs. R., and this I have done to-day to forty-five or fifty. The English here are very few. This village is one of the stations of the Rhenish Missionary Society, which began its efforts in behalf of the slave popula-

tion in the colony about five years ago. There is here a neat chapel and an attendance of 200 or 300. The missionaries preach also in the farm-houses around the village. Here are two missionaries, Luikhoff and Kulpman. This society has also a station at Tulbagh, Zahn, missionary;—one named Wuppenthal, one missionary and two assistants, Leopold, Schroeder, and Hasell;—one named Ebenezer, two missionaries, Knab and Hahn;—one at the village of Worcester, one missionary, Perlinden;—in all, five stations and ten missionaries.

16. Tulbagh, perhaps fifty miles north from Stellenbosh. This morning at three o'clock, in company with two missionary brethren, a Caffre before us with a led horse, and the moon shining bright, I left Stellenbosh on horseback for this place. Horses are not used as in America. Gallop, gallop, unceasingly, is the order of the day. Soon the delightful Stellenbosh was behind us with all its lofty peaks. I never shall forget the scenery and feelings of the ride. To me all was new. We had now some hills and valleys to pass over. Soon we came in sight of a long range of mountains, (the Drakenstein) stretching from south to north and painted upon the eastern sky. The outline of them was singularly grand and irregular. Steeples and cones, and towers and tabular summits met our view. At last the sun came up, as if his resting-place had been near the pass called French Hoch Pass. Not long after this we were at a village called the Paarl. This is situated upon a street running along the foot of a mountain called Paarlberg, which is parallel with the range before mentioned. On either side of the street stand the neatly thatched and whitewashed Dutch houses, each with a stoop in front, and a row of sturdy trees prefacing the whole; while to the right is seen the Berg river, winding its way northward along an extensive valley, five or eight miles in width, which now opens to the traveller's eye; and beyond the river the lofty peaks of Drakenstein rise to the clouds. The Rev. Mr. Elliot, missionary of the London Society, stationed here, we found in his school. The Dutch lessons were hung up in different parts of the room. The slaves (apprentices rather, for now the colony is free from the evil of slavery, in name) we were told were eager for instruction. Nothing but Dutch is spoken here. We were hospitably treated both by Mr. E. and a pious Dutch friend on whom we called. In two hours we left the Paarl. The sun was very powerful

as we entered the valley of the Berg River. And what was the Berg River?—a mere brook, two feet deep and a few yards wide. But in winter it is a mighty torrent, perhaps a mile or two in width, and flowing with such violence as to cut off all communication with the opposite country. We neared the great mountain range upon our right. The nearer we approached the more distant did they seem. Dragenstein (Dragon's Rocks) was a place where, it might seem, by the aid of a little imagination, that the dragon had his hold. The mountains here are totally different from any in America. They are entirely naked. Not a tree nor scarcely a bush is upon their sides, and their summits are nothing usually but the naked sandstone cliffs. We passed in sight of the village called Wagenmaker's vlij (Wagonmaker's Valley), ten or twelve miles from the Paarl. This is the station of a brother of the French Missionary Society, which began its efforts in South Africa in 1829 or 1830. Dr. Bisseux has met with encouragement, though very many masters of slaves in this country, in fact the Dutch to a very great extent, oppose the efforts of missionaries for the colored race. Already has a neat chapel been built for him, and a few have been baptised, as the nucleus of a flock of Christ. There is another French missionary station, with two missionaries, not far from Lattakoo. Another, the Calcedon station, Mr. Pelissier missionary, is upon the Caledon River, a southern branch of the great Orange River. Another, the fourth, is upon the western side of the range of mountains separating the Caffre from the Betjouana country, said to be about 150 miles from the Zoolah chief, Dingaan. The station is called Moriah. It is among the Bassouts, the people whose chief took with him a thousand head of cattle, in order to purchase a missionary, as related by Dr. Phillip. These stations are, as a general thing, flourishing. At Moriah are three missionaries, Arbousset, Casalis, and Goseleir. We travelled on our horses, dripping with sweat, for three or four hours, when it was thought best to rest. My companions were acquainted with the customs of this land. One of them was a missionary at Stellenbosh, the other was returning to his station at Wupperthal, yet two or three days' journey distant. They turned into the first house which came in view. There are few regular inns in the country. The farmer came to the door. He was a wine-boor (or farmer,) living upon the

products of his vineyard. He expects you will doff your hat and gloves and shake hands. Without this he takes great offence. After this any politeness is out of the question. "Come in," is the word, and when entered, "Sit," is all the invitation you have to a seat, and sometimes you have not even that. In fact, the farmer expects that you will make his house your home while you stay; if it be for a night he cares not, and to offer to pay him aught but a trifle for horsefeed, he would account an insult. The house into which we were ushered was not so spacious as many in the country, and yet better than not a few. The floor was the earth besmeared with manure in order to drive away insects. A table was on either hand, as is usual, at one of which sat the farmer's wife, with the teapot beside her, filled with water, to supply the wants of her family. Four or five chairs completed the list of articles of furniture visible. At the end of this hall of a room was the cupboard, and in it was displayed to the best advantage all the different pieces of crockery that they possessed. To the right and left of this room were doors leading to the bed-room, pantry, kitchen, etc. Above was nothing to conceal the dark thatch of reeds and the round rafters from view. On these are tied ears of Indian corn, quinces, and various stores for the winter. The walls of the house are built usually of unburnt brick, and plastered with lime, which being white-washed, present from the distance generally a fine appearance, as the house perhaps looks out from a clump of trees. But on a nearer approach, all these pleasant notions vanish. The inquisitive people soon found out our names, ages, business, where from, where bound, etc., as they always will, and the boor brought out his peaches, pears, etc., to regale us. It so happened that we had fallen upon a hearty friend of missionaries, a thing of which there are fifty chances to one that it will not occur to a stranger travelling in the country. He wished us to stop and hold a service, and he would send to his neighbors five or six miles distant, who would be glad to come, but we could not do it.

We stopped at another house to feed our horses. The boor, according to the fashion of this country, had laid down to take a nap after dinner. A colored tailor was in employ making goat-skin or sheep-skin garments for the household. All the family soon paraded themselves by their mother's side, to see the strangers, having first put on their best.

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Travellers are so few that when they arrive it excites great curiosity. Who are you? where from? where to? how old? etc., are always the first questions. The boor was soon out to see us, and with his hat on his head, and a bunch of peacock's feathers in his hand to drive away the numerous flies, he exhausted his usual topics of corn, cattle, horses, etc. Religion had no place in his heart, though he had doubtless a huge family Bible with brass clasps, in the German character, and full of pictures, which may have descended from his ancestor who came over from Holland.

The greater part of the afternoon we saw not a house, not a tree, no water, and but two or three human beings. It seemed not very unlike riding in a vast plain of whortleberry bushes, or sweet-ferns in America. Just as the sun was sitting we approached the mountain range, where it seemed very much to descend. On getting round the corner of a high hill, we were at the entrance of the Tulbagh, or Roodezand kloof, an almost level pass, (level, if compared with the mountain's height,) directly through this high chain of mountains. We left at once the vast desert country, and were hemmed in by high, and in some places perpendicular and frightful masses of rocks, now hanging over our heads, and now appearing as if directly across our road. As we wound our way among them, at one time immediately over the murmuring stream which seemed to have forced the way for us through the hills, at another descending into some frightful nook of huge rocks, the den once of many beasts of prey no doubt, far, far below the lofty summits just now gilded by the setting sun, we seemed to be the veriest pigmies, in comparison with the majestic works around us, and could not help exclaiming, "Lord, what is man, that thou art mindful of him!" We reached this at about seven o'clock, and are cordially welcomed by our christian friends.

[To be continued.]

Pawnees.

EXTRACTS FROM THE JOURNAL OF MR. DUNBAR.

[Continued from p. 381.]

Weather—Wailing for the Dead—Religious Festival.

March 9, 1835. Yesterday had a fine fall of rain, the first we have had this

season, and last night had a thunderstorm. As this was the first time it had thundered this season, they said Te-rah-wah had spoken. They intend holding a religious festival in a few days, and offering some sacrifices to him. To-day we again moved. After four hours travel we encamped in a sparse grove of cottonwood on the bank of the Platte.

20. This is beautiful weather. It seems like May, it is so warm. The grass is already beginning to start, and the spring birds sing finely. The sand banks of the Platte are covered with multitudes of wild-geese, ducks, and other water fowl, that quack and croak with all their wonted hoarseness. On a fine spring day, since coming to this place, when all seemed joyous, the men walking to and fro through the village, the women engaged in their various kinds of work, and the children sporting gleefully; suddenly a doleful howling was set up in one part of our camp, and soon responded to from every quarter. On inquiring I learned that a man of some note had suddenly fallen dead while sitting in his lodge. Every countenance was solemn. That gladness which one moment before was depicted on every face was now gone, and sorrow marked each savage form. I went to the place, and as soon as I could for the crowd, entered the lodge, thinking probably the man had only fainted, or the like, and that something might yet be done to restore him; but the dwelling was so much crowded, I could not get near enough even to see the unhappy man, and I soon retired. His wife, children, and relatives appeared to be inconsolable, and gave vent to their grief in the most frantic manner.

The religious festival was held after coming to this place. I did not attend, but saw some of the ceremonies performed out doors. Early in the morning the old men, (who are the ministers of their religion,) assembled in several lodges, in different parts of the village, and I saw multitudes of buffalo tongues and hearts (the heart and tongue are cut and dried in the same piece), carried to these lodges by those who wished either to procure the favor of men, or conciliate their deity, or both. About noon I saw the big pipe brought out and ceremoniously emptied four times towards different points of the compass, at a little distance from the lodge, and on opposite sides of it. A small quantity of the smoking material was brought out at four different times and deposited on the emptying of the pipe. Next were brought out four painted rods about a yard long, to one end of which was attached a piece of human scalp, about the size of a sixpenny bit. These rods were stuck in the ground on the four sides of the tent, where the other things had been placed. Lastly were brought out four hearts and tongues, and four little bundles of faggots on which to burn them. These were brought out at four successive times, and burned near the several rods. At these

different times two persons came out, one bearing the sacred pipe and the burnt offering I have mentioned, the other the materials to consume it. The latter person remained without till the whole tongue and heart were burned. The rods I have named I saw standing for several days, and the human hair suspended from them waving in the wind. This hair they told me was that of their enemies, the Shiemes, whom they killed in battle.

31. The weather remarkably warm for the season. To-day travelled to the village in four hours. We had been absent from the village five months and five days; had made thirty-three encampments; and travelled three hundred miles. I have mentioned all our journeyings and stopping-places, not because there is anything specially interesting in them, but to give a correct idea what a wandering life these Indians lead. Such a winter's tour they have made every year since they were born. In making this tour they endure many hardships, particularly the women (who have all that is hard to do,) and children. The men have done just nothing since I have been with them, so far as labor is concerned. To kill the buffalo is mere sport for them.

Labors of the Women—Attachment to their Mode of Life—Dress.

April 2. The women are now busily employed in making robes of the skins of the buffalo that were killed last winter, or in preparing timber to build new dwellings. As there is no wood near the village, they cut their timber some miles above it, on an island of the Platte, and bring it down by water. Two, three, or four of the large timbers they use in building are tied together, and a cord attached to them, by which they are drawn down the stream. I have seen no small number of women, boys, and girls, since the spring opened, wading in the water, and dragging these timbers after them. When they commenced bringing them down, the water was nearly as cold as ice. If their women were not very hardy the Pawnees would soon be without wives and daughters.

Notwithstanding all the hardships attendant on this mode of life, the Pawnees love it, and will never, I fear, entirely abandon it, till they are compelled to do so, either by force or a prospect of starvation. The men gain their subsistence with so little personal effort, and so love their ease, that they never will, voluntarily, adopt a mode of life that will render them dependent on their personal exertion for a livelihood. Their being satisfied with the wandering mode of life may arise from their not knowing of any other, all the tribes around them living in the same manner. When I have told them how the white men lived, they have said it was good, but have never manifested any anxiety to change

their present mode of life for that of the white man.

Happily for them, the Pawnees have had less intercourse with the whites than almost any other tribe on this side the mountains. When I first came to the village, I was gazed at not a little. My fur cap and boots excited special attention. The men would take my cap and examine it, then put it on their heads and tell me it was good. The women would look with surprise at my boots, and as soon as they dare, feel of them, and desire me to take them off, that they might see how it was done, and examine them. The other parts of my dress did not attract so much attention. Their only curiosity respecting them was to know how they were put on and taken off. When I had told them how the white women dressed, the females have expressed much surprise—very few if any of them have seen a white woman.

The dress of the Pawnees, like that of other Indians, is very simple, consisting of very few garments. That of the men consists of a pair of buckskin leggings, girdle, cloth about the loins, and buffalo robe. That of the women consists of a pair of leggings, extending from the knees downward, a garment tied about the waist with a girdle, and extending below the knee, another worn about the chest, suspended by narrow pieces passing over the shoulders, and extending below the waist, and the buffalo robe. The neck, shoulders, and arms are uncovered, except with the robe. The garments of the females are made of cloth, if the wearer can afford it; if not, of the skins of the buffalo, wrought soft and pliable. Both the males and females wear a blanket in warm weather instead of the robe, if they have the means to procure one. The males are suffered to arrive at six, eight, or even ten years of age, before the cloth about the loins is put on them. The females wear some sort of a garment from an early age.

Moral Character—Music—Religious Observances.

5. Polygamy is practised by the Pawnees. The first chief of the Grand band has four wives. The second chief of this band has two. Among the Loups it is usual for one man to marry all the sisters of the family, if he chooses. Whether this practice obtains among the other bands I am unable now to say.

Of the moral character of this people I cannot now speak so definitely as I could wish. The first and second commandments I do not know that they outwardly violate. I have not a sufficient knowledge of their language to judge of their observance of the third. The fourth is wholly disregarded; the fifth violated; the sixth sometimes broken; the seventh very rarely, if ever, kept; the eighth disregarded; the ninth and tenth are not known. The Pawnees, as a

people, are not addicted to drunkenness. Perhaps the only reason, why they are not, is their remote situation, and the difficulty of obtaining the means. They are much given to gambling, and play away almost any thing they have. They acquire all the vices of the whites that live among them.

The Pawnees are very fond of music, and spend much of their time in singing. Their hymns and songs are very brief, consisting of a very few words, which they repeat. Their singing (which is to all intents and purposes sufficiently devoid of melody without any accompaniments) is accompanied with two instruments (of any thing but) music. One of them is a gourd, which being emptied of its natural contents, a handful of small shot are put in their place, and the aperture closed. This is shaken in time to their singing. The other is a sort of drum, made by straining a piece of buckskin over the end of a powder-cask. The character of their singing may be judged of by the company it keeps. They have another instrument, which is not of their own invention. It is a piece of cane, cut in imitation of a flute. Its sound (not music) is not unlike that I have sometimes heard little boys make in my native land with the stem of a pumpkin leaf.

Through the favor and influence of the old chief, with whom I have lived, I have been permitted to witness many of their religious ceremonies and observances. They have many religious festivals. These feasts are often, if not always, gluttonous feasts. For instance, a young man devotes a buffalo he has killed to Te-rah-wah. This is often done, and when done, the entire animal is carried to the lodge of some person, to whom this business belongs, who invites about a dozen of the old men to come and feast with him, and assist in performing the ceremonies usual on such occasions. I was present at one of these festivals. Twelve old men attended. They commenced operations just at sunset. The bundle of sacred things, which is always suspended from the poles of the tent, directly opposite its entrance, was taken down and its contents arranged in due order. Among them were a buffalo robe, the skins of several fur animals, as the beaver, otter, etc., the rods of arrows taken from their enemies, the skull of a wild-cat, two ears of corn, etc. Various ceremonies were performed over these by different persons, directed by the master of the feast, such as puffing smoke on them, stroking them with the hand, etc. Some speeches were now made, and one of their prayers offered. The whole animal was cut in pieces and cooked, with the exception of the heart and tongue; which were burned without the tent. Now came the most desirable part of the services, as was manifest from the smiles that lighted up the countenances of all present—I mean eating their delicious buffalo meat. The flesh of the animal

when cooked, was divided into as many equal shares as there were persons present. I had a portion with the rest. When we had feasted, the sacred things were again put in the bundle and suspended in their accustomed place. The old fellows now retired apparently well satisfied with their stuffing.

The day after we came back to the village a great festival was held, as is customary, after coming in from their winter tour. This festival was held in as many as ten lodges in different parts of the village. Both old and young men attend this feast. The design of it is to procure a good and healthful season, good crops, and prosperity in all their undertakings. Early in the morning I observed the buffalo tongues and hearts passing through the village in various directions. About eight I was invited to one of the lodges, where I found twelve men, forty tongues and hearts, and one large piece of buffalo meat beside. The bundle of sacred things was already taken down, opened, and its contents arranged. Among them were the buffalo robe, the furs, ears of corn, and arrow rods, as before; also several bundles of scalps, and the stuffed skins of a number of sacred birds. The cranium of an old bull was also set out in its proper place. Some red paint was now prepared with tallow by one of the men, and handed to the master of the feast, who painted his face, breast, arms, and legs. He then divided the paint, and gave one half to the person next on his right, and the other to the one next on his left. These persons imitated his example, then passed the plate to those next to them, and so on till all were painted. The skull of the old bull must next be painted. The person who officiated in this senseless service, stood behind the skull and passed his right hand besmeared with paint three times from the nose backwards over the central part of the bone, then each hand once from the angle of the mouth on either side to the tip of the horn. Five rods were now whittled and painted. To these rods pieces of scalps were attached, in the manner I have mentioned above. Four of these were successively taken out and set up—one to the east, one to the west, another to the north, and another to the south of the lodge. The other was set up within the lodge, directly in front of the bull's skull. Next was to be performed the ceremony of smoking the sacred pipe. The smoke was puffed upward, downward, toward the four points of the compass, on the sacred things, on the bull's pate, etc. Four of the last buffalo tongues and hearts were now taken out and burned, after the manner I have already described. During these various services, several speeches were made by different individuals present. A sort of prayer was also offered, as is usual at feasts, before eating. Two large kettles full of boiled corn were brought in soon after I arrived. The contents of these were des-

patched at different times before noon, though it prodigiously tried the receptive capacity of the old fellows. The bull's head did not fail to get a liberal offering of the boiled corn, which was carefully placed before it. Though it was utterly senseless to place this for the dry bone to eat, yet it was wiser, perhaps, than to place it before these stupid creatures, who had already eaten too much. When the corn had been put out of the way, the buffalo tongues, hearts, and meat were cut up and cooked. Of these we had three large kettles full. When all was cooked, the whole was divided into thirteen equal shares and placed before the persons present. I had for my portion more meat than I would eat in a week, and I sent it home to the family with whom I lived. After feasting thus gluttonously, the sacred things were again ceremoniously packed up, and put up in their appropriate place. It was now three in the afternoon, and we separated. I left the place perfectly disgusted with this senseless round of ceremonies. When shall these dark minds be enlightened by the bright beams of the gospel light, and serve God in sincerity and truth?

The old men frequently spend whole nights, commencing at sunset, in singing and feasting. They sing on these occasions as loud as they can, shaking their gourds and beating their drums at the same time. They do this to bring the buffalo, to make cold or warm weather, to prevent sickness, etc.

I have not yet discovered that their religious duties extend any farther, than they are accompanied by some sensual gratification, such as eating, smoking, singing, and the like. Were it not for these things, I think their religious services would be very few, unless when excited by fear, or something of that nature.

They say Te-rah-wah is every where, and this is the only correct idea they have of the Deity to my knowledge. In the winter, when it was cold, they said he was bad, and when it was pleasant, they said he was good. When it thunders they say he speaks. They seem to think he is changeable like themselves, sometimes angry, and sometimes pleased. It is very evident, they have more of fear than of love in view of him, though they tell me they love him very much. They, like all others in a state of heathenism, are exceedingly superstitious. There are impostors among them, who perform many feats of legerdemain, which the mass of the people as firmly believe to be realities, as they do that they are living beings. These impostors exert a great and pernicious influence over the people.

Their minds are dark as midnight, with respect to eternal realities. Not a ray of hope shines through the dark passage of the grave, and shows to them a blessed immortality beyond. Of Jesus, and the blessings that flow to dying sinners through the

atonement he has made, they have not heard. That dear name on which our hopes of heaven depend has not intelligibly been declared to them.

I have now been with the Pawnees, excluded from civilized and christian society, more than six months. This time I have passed much more pleasantly than I had anticipated before going to live with them. By this people I have been treated with uniform kindness and respect. With respect to my host and his family, I am constrained to acknowledge that, in my opinion, they have been desirous to do every thing in their power to render my condition comfortable, since I have been with them. I think the Pawnees are a good class of Indians; but I will not say too much for them, till I have proved them farther. True I have witnessed many of the abominations of the heathen and my heart has often been pained in view of their degradation, and cruel superstitions, yet have I been cheerful. Melancholy, that withering blast, has not been permitted to bear down my spirits. I have cheerfully trusted in the Lord—committed my ways to him, and tried to go forward in what I considered to be the path of duty. He that said, "Lo I am with you alway, even unto the end of the world," has been with me in my lonely

situation. He has given me health, caused the savages to feed me in the wilderness, and abundantly supplied all my wants. Great is the goodness of the Lord. The promises of God are sure, not one of them shall ever fail.

In all my intercourse with this people, my object has been;—(1.) To acquire a knowledge of their language, in order (2.) To communicate religious instruction. (3.) To learn the habits, customs, manners, etc., of these Indians. I know you may say my second should stand first, but I could not talk till after I had learned to speak. I have now made some little progress in the acquisition of the language. It is a mere beginning, however. I can converse with them some on common subjects. The Pawnee, I consider as a difficult tongue to acquire.

I am aware, that the course pursued by Mr. Ellis and myself, in going to live and wander with the Pawnees, is one that has in very few instances, if any, been adopted by the missionaries of our Board. In so doing we have acted conscientiously.

We would acknowledge our obligations to the agent for the kindness shown us, and the assistance granted us in the prosecution of our work thus far.

Miscellaneous.

DIFFICULTIES TO BE ENCOUNTERED IN CONVERTING THE HINDOOS TO CHRISTIANITY.

THE following article sets the difficulties which must be encountered in converting the Hindoos to Christianity in a very clear and strong light. All who know the actual state of intellect, science, and morals in India, and reflect on the character and propensities of mankind, especially when educated under the debasing and perverting influences of idolatry, will readily admit that the representation here given may probably be correct. In how arduous and perplexing a work, then, are the friends of missions and the missionaries whom they send abroad engaged!—not merely to make proclamation of the gospel to nations of intelligent and candid men, who are ready to believe and obey; but the high walls which sinful passions, credulity, superstition, pride, and science falsely so called, have erected, must be scaled or dug through. The friends of Christ every where should feel the importance of entering on this enterprise with promptness and with means multiplied many fold; they should prosecute it with patient diligence; and they must persevere with a cour-

age and firmness of purpose which shall never fail, however vast the work may be, or however formidable obstacles may stand in the way, or however protracted the labor which may be required to accomplish it. With what steadiness of faith, too, should they look to almighty God to effect this change in heathen nations, to which all human power and wisdom are inadequate. How should they sympathise with missionaries in the field, and pray fervently and continually that their faith may not fail, nor they be disheartened and overwhelmed by the greatness of the labors and discouragements which encompass them.

The article is taken from a speech of Rev. Alexander Duff, delivered before the General Assembly of the Church of Scotland in May last, of which church he was, for a number of years, a missionary in Calcutta, where he prosecuted the course of labors here recommended with eminent success. Ill health has compelled him to return for a time to his native land.

SIR,—I regret that the multitude of cases brought before this Assembly is such that more time cannot be devoted to the important subject now before us. No case can be found to

possess greater magnitude in the light of heaven than that which regards the conversion of one hundred and thirty millions of idolaters. It is my object, however, as briefly as possible, to take advantage of the time allowed in order to represent the case with regard to the difficulties in our way, and the mode resorted to in overcoming these difficulties. Did time permit, one might draw a picture of India that were enough to rend the heart of adamant. But as the great thing now is to ascertain the mode of meeting the difficulties, I shall start at once into the subject. I shall therefore suppose that the great object is to make known the gospel of Christ among the people, and that one goes forth to India filled with inextinguishable zeal, and resolved as directly as possible to make the proclamation; that he has landed in that part of the country which I know best, and shall chiefly refer to, Bengal—that he directs his attention to the native language, and in a few years having mastered it, goes forth to make known his proclamation. I have thus introduced the subject that thus we may know the nature and kind of the difficulties that present themselves, without which we fight in the dark in meeting them. Time will not permit a full exposition of the subject; I shall therefore only refer to the leading facts. One of the principal difficulties which presents itself is this, that this people at once come forward and ask a missionary for his authority. The mass of the people indeed are miserably ignorant—as ignorant and brutish as the stocks and stones around them—but go where you may, the more learned part are interspersed throughout the community, so that you can address no audience without having some of those among them. They are the leaders of the people, who bow down before them as before gods, and these you must meet in order to impress the mass, and if you cannot meet these, your authority goes for nought. These say, “We have a religion of our own, we are satisfied with it, and you have one of your own.” They will acknowledge that yours is the best for you, but we do not want it. But if we assert then that ours is better than theirs, they ask, “What is your authority, where is your commission? Ours is from God—yours is from God; who is to judge betwixt us?” This stops your mouth, and what are you to do? At home we have evidences that prove irresistible in showing our authority—evidences which at home are found to be irrefragable in proving even to the infidel his absurdity in rejecting it.

You bring forth these evidences, the historical for instance—how will these tell on a people who know nothing of our histories? “We have histories of our own,” they will say, “going back for four millions of years, you are children of yesterday.” Take the argument from miracles—when understood aright, it is invincible. They say, however, that they have more stupendous miracles than we, and if magnitude alone be considered, they say true. But miracles form a part of their theology, and they know not how to bring them forward to attest a doctrine. You take the

evidence from prophecy, and where is the impression? The country where they were uttered, the people to whom, the circumstances in which they are fulfilled, they know nothing about, and the argument falls powerless upon them. Take the internal evidence—you are still farther from your purpose, they cannot understand what you mean by internal evidence. This drives a man to a feeling of helplessness; and if he is a man of sense without wild enthusiasm, he will exclaim, “Oh that I had the power to establish my authority, and get a hearing from these people!” Hence the necessity of communicating general knowledge to the mind of that man. We know when our Savior went forth, and was asked, “Where is your authority?” he said, “bring hither the maimed and the sick, and the lame, and the blind.” He could say to the lame, “Walk,” and to the blind, “receive your sight.” “There is a test of my authority.” We cannot work miracles; you cannot convey the power of working miracles; but it is not impossible for us to convey that knowledge which enables us to comprehend the evidence from miracles. Will you refuse us the power of communicating that knowledge? Will you hold it detrimental to Christianity to do so? You go on again. Perhaps, instead of asking your authority, they begin to argue, and you find their modes and principles of arguing are totally different from yours. You find yourselves in the middle ages of Europe, and the old scholastic distinctions are brought back to your recollections; and if you enter their fastnesses of argument, you might as well be contending with the angelic and irrefragable doctors of olden times. You have no common ground—you are driven again to extremities, and to exclaim, “Oh that I had the power of communicating the elemental principles of knowledge, that from them I might rise to higher results!”

Perhaps they go on a different tack:—“We have not only religion, but systems of learning, and we do not want anything of yours; we have astronomy, and law, and geography beyond what you possess;” and hence, these men look down on us with a proud and disdainful complacency. And if you look to the mere magnitude of the thing, they have stupendous systems of learning. Even their very geography is a stupendous system. If you take the globe, and suppose an island surrounded by an hundred thousand miles of ocean, and that, by three continents with alternate oceans, till they reach five times the distance between the earth and the sun—oceans of sugar-cane juice, and wine and milk, and what not—compared with our puny geography, is not this a stupendous system? It is only about two years ago that, in one of their newspapers, the editor began to give literary and scientific, as well as political intelligence; but he gave their own, not ours, and at the end of the article he says, “Look and judge between them and us;”—and the climax was, that the whole system of European learning was a single drop somehow surreptitiously drawn from the great ocean of

Hindoo literature. You are thus tossed about; but now a gleam of hope strikes in, when you find what reverence they pay to these systems of learning, and discover that they are all with them sacred, as sacred as their theology. And I do crave the special attention of the Assembly to this peculiarity; for it is this that has given a zest and power to the communication of knowledge which it would not otherwise possess. All their systems, geography, astronomy, metaphysics, and law—the whole of them are conceived in their shasters, their books of divine authority. They all claim the same divine origin—the same infallibility. So that, if you could prove to them the falsehood of any of those systems, you would thereby shake their confidence in the whole.

Diffusion of General Knowledge, an Efficient Means of Overthrowing Hindoo Theology.

Let it then be understood, and forever remembered, that in India all these systems are strictly theological, so that, if you can demolish their geography, it is not the demolition of a physical error, and the substitution of a physical truth; but, in their apprehension, it is the demolition of a theological error, and the substitution of a theological truth; and this gives a sanctity to all learning, which it has not in any other part of the world. I crave your special attention to this peculiarity, that if you only give useful knowledge, you are thereby demolishing what with them is regarded as sacred, so that the education thereby given is strictly a religious education, all education being regarded as religious or theological; and, therefore, if you could communicate but general knowledge, you would succeed in demolishing and upsetting the whole, so that, by the time you had conveyed an extensive range of useful knowledge, you would have wrought the effect of throwing down the hideous fabric of their systems, and dashing them to atoms—you would not leave a shred behind. It is this that gives to the mere dissemination of human knowledge, in this case, such awful importance, and makes it such an engine in breaking down these idolatries and superstitions.

Importance of Native Preachers.

But in attempting to preach the gospel directly, other circumstances occur, which force upon the mind of the proclaimer the necessity of resorting to other modes. He soon finds that the greater his zeal is, the worse for himself. He cannot stand that burning sun as the natives can do, nor the exposure at all times and seasons to that climate which they do; soon his own activities are dreadfully impaired, when he goes forth on the morning or evening, and if he should want a number of hearers, he must seek for them; it is not the great, the powerful, the wealthy, that he can in this way address. They will not, in general, come to you. Where there is a thoroughfare, you must take the shade of a tree, or of a bungalow, and there address yourself

to the passing crowd, if you want to get a hearing from them. Consider the disadvantage under which a European labors. He knows not who they are to whom he speaks; they come, they look, and away they go. Another party succeeds another, and, from the beginning to the end of the discourse, there may be a succession of a dozen such parties; and what kind of fragmentary knowledge is thus communicated? Could you follow them to their homes, resorting to farther explanations, you would teach them something; but this the European cannot do. Thus is the conviction forced upon him, that if the gospel is to be proclaimed with power at all, it must be by natives themselves. And if he is not utterly blind, he will soon find that what he reckons perfect knowledge of the language is not so reckoned by them. We may master the language in books, speak it, nay, understand it grammatically as well as the natives, but still there is something overlooked. I appeal to an English audience, if a Frenchman were to come over to-morrow, and, after a year or a year and a half's study, were to preach to you, I appeal to you if, even in a civilized country, there would not be many peculiarities of idiom, and oddities of pronunciation that the audience would carry home, dwell upon, and circulate; and I appeal to our brethren from the Highlands, whether, if an Englishman were to study for a similar period the Gaelic, and were to preach in it to you, how you would look and stare. The people would say, "He may be an excellent man, but he is a bad Gaelic scholar." Oh! there is that in the tones of a foreigner's voice which falls cold and heavy on the heart of a native; whereas there is something in the tones of a countryman which comes home and touches the heart, and causes it to vibrate. These all stand in the way of European agency, when going forth directly to proclaim the gospel in India, and it forces upon us again the necessity for having recourse to native agents. They can stand that sun, and bear exposure to that climate; they can locate themselves among the natives as we never can; and having the thousand advantages besides of knowing the feelings, the sentiments, the habits, the modes of thought, can strike in with arguments and with imagery that we know not of. It is thus that a man going forth with the full intention of doing nothing, but exclusively preaching the gospel, finds himself, in such a country as India, compelled, if he would not lose his labor, to think of other means of accomplishing the same end and work.

Infidelity—the Fruit of Education without Religion.

Now, as to the modes of overcoming these difficulties, I have stated, that the giving of useful knowledge will demolish the ancient superstitions of India; and it is cheering to think that the grand experiment on this subject has been made in the metropolis of India. There was founded about eighteen years ago a Hindoo college for educating youth for

science, apart from religion. This was a means of ascertaining the power of European knowledge in demolishing Hindoo superstitions. The result was, that for the last ten years, class after class has issued forth from this institution, who, by the course of study pursued, were alive to the absurdities of their own systems, viewing them as a mass of imposture, the brahmins themselves as deceivers, (to which class many of them belonged.) But no morals or religion being taught there, young men went about in a state of mind utterly blank, as regards moral and religious obligation, being infidels and sceptics of the most perfect kind, believing nothing, believing not even in the existence of a Deity, and glorying in their infidelity. To this class of persons much attention was directed some years ago: and I refer to their case as illustrative of the mode of accomplishing our great end. These were a class of persons of whom I knew nothing at first, but got acquainted with them by degrees, going to the college myself, meeting with them in agency houses, as clerks or copyists; and having found that they raved and raged against all religion, and scoffed at Christianity, I represented to them the irrationality of scoffing at what they did not know; but I found that such was their contempt for a missionary, that they thought him fit for nothing but to stand at the corners of the streets and speak to the lowest castes of the people, the pariahs and such like. They had the most profound contempt for such a missionary, and would not give him a hearing for a long time. It was in reference to these young men that the lectures were given, of which the Assembly has heard before. Few would listen to any thing of Christianity. They insisted that I should prove to them the being of a God. They said, what do you mean by Christianity? You say it is a revelation from God. A revelation from God! That means, in our estimation, a revelation from nothing. Prove that there is a something from whom this revelation could come, and then we will hear the substance of that revelation. And I mention this to contrast it with the case of the North American Indians. From their case has been drawn the theory of missions. When the existence of God was attempted to be proved to them, they in substance answered, "Fool! do you think we do not believe it?" Such a procedure was in consequence given up. On this theory they seemed to have acted in India. Well, should we say to the young men now mentioned, "Gentlemen, I cannot tell you any thing of the being of God, and came among you to preach Christ, and if you will not listen to me I have done with you;" the natives would at once retire, and say, we have done with you. But does not common sense say, "Meet these men on their own ground, and displace the obstacles that prevent you from getting a hearing?"

Accordingly, the being of a God was first entered upon. And what is called the demonstrative argument, from design, did not tell so strongly as would be expected. Having found that, from the metaphysical cast of mind of the

Hindoos they became masters of Reid, and Stewart, and Brown, and Locke, in such a way as I do not remember young men mastering them in our universities, I resorted to a mixed mode of stating the metaphysical argument, and after that statement all doubts vanished, and the young men declared, "We believe there is a great First Cause, the intelligent author of all things." Proceeding to the evidences for revealed religion, these young men had studied our histories, our first principles of knowledge, and could comprehend a historical argument—the argument from miracles, or from prophecy. They said, "We will not hear aught of Christianity till you show us your authority." To these we could show our authority, and make them to understand it. And as an exemplification of their quickness of mind, I shall only state, that, on the subject of miracles, these young men, night after night, brought forward the old and exploded arguments of Hume, and night after night, on the banks of the Ganges, had I to combat the arguments of that great but misguided man.

When they said, we now believe in your authority, and we came to the announcement of the message, to the grand objects of expounding the great doctrines of Christianity; it was then, as might have been expected, that the first impression began to be made. It was when unfolding the sinfulness, depravity, and helplessness of human nature, that the heart of the first convert became touched, and when unfolding the inexpressible love of the Redeemer to our apostate world, that another heart became affected, yea, melted under the power of the truth. It was when the message was announced that conversion did take place, and I must add, that in the case of some of these individuals, there was manifested an exemplification of the power of Christianity, such as I have seldom seen at home.

Power of the Gospel over the Idolater.

The third one that was baptised, and now conducts an institution far up the country, was a peculiar case from the trying circumstances attending his separation from his friends. Ah! could any of you have been present, you would have seen what Christianity could do even for a poor brutish idolater. It was about nine in the evening, and if any one here has been in that country, he will know what it was, when I say that it was in the full effulgence of an Indian moon, whose brightness almost rivals the noon-day glory of the sun in this northern clime. Two or three of us went along with this individual to witness a sight never before, and perhaps not soon again to be seen by Europeans. It was most trying; the brother of this young man came up to him, and looking him wistfully in the face, began first to implore him by the most endearing terms as a brother, that he would not bring this shame and disgrace on his family (which was a most respectable one.) He appealed to him by the sympathies and tenderness of a brother; but that young man listened, and simply in substance said, "that he had found

out what error was, and what truth was, and he was resolved to cling to the truth." Then the brother finding this argument had failed, asserting what might be called the authority of the elder brother, endeavored to show what power he had over him, if he would bring this disgrace upon them; but the young man adhered to the same simple declaration, "I have found out error, and I have found out truth, I have resolved to cling to the truth." He also held out allurements and bribes. There was nothing, no indulgence whatever, he would not allow him, in the bosom of the family—indulgences prohibited and regarded as abhorrent in the Hindoo system—if he would only stop short of the last and awful step of baptism—the sealing of his conversion. He still adhered to his declaration. It was now, when every argument had failed, his aged mother, who had all the while been present, though we knew it not, at that crisis, raised a howl of agony, a yell of horror, which it is impossible for imagination to conceive. The young man was much affected, and shed tears. He held up his hand to heaven and simply said, "I cannot stay;" and it was the last time he ever saw his brethren or his mother. I could not help feeling that divine grace is sovereign. If it be said that the Hindoo character is avaricious, divine grace is more powerful still, and has conquered it: if it is feeble as the shifting quicksands, divine grace can give it consistency and strength—can make the man who is weak powerful—the feeble Hindoo a moral hero. What signal testimony do such cases bear to the power of the glorious gospel!

Objects of the Schools of the Scotch Missionaries.

Our object has been, while we communicate the knowledge which can destroy, to give also that knowledge which can build up. In this manner your institution was founded; and the system of instruction pursued in it is here termed the interrogatory, the explanatory, or intellectual system, introduced with such modifications and varieties as the different circumstances demand; and the introduction of this system did, as much as any thing else, raise it up into popularity with the Europeans and natives in Calcutta.

This gave an enthusiasm to the boys, which called forth the attention of the parent and the European community; so that, day after day, we had visitors to witness our operations; and as the result of our determination to communicate christian knowledge from the beginning, we now find, that after five years, the whole of the young men have become as perfect unbelievers in their own system as the young men of the Hindoo college, already referred to; and they have become, at the same time, as perfect believers in Christianity, so far as the understanding or head is concerned—aye, and in some cases there is a working of a higher order, and it is now probable, that under God's blessing, several of these will come forth as candidates for baptism, and for

something more; and it is cheering to think, that, from the last accounts, one of the most talented young men in the first class, a brahmin of the highest caste, has voluntarily offered himself as a candidate for baptism, and for the work of the christian missionary. This is the natural tendency and working of your institution. It was to meet the difficulties in the way, by placing the communication of knowledge in the hands of natives, and raising up adequate instruments for doing that which we never can accomplish. We say, then, who can lay any thing to the charge of this proceeding? Are the millions of India to be brought under the power of christian truth?—And is it not worse than chimerical, for fifty or sixty foreign agents to come forth to preach the gospel to one hundred and thirty millions of human beings? If, then, it is to be preached at all, it must be through a supply of qualified native agents.

With regard to the medium of teaching, it is English; and some think it is our motive to eradicate the native languages of India. No such thing was ever dreamed of; it is the delusion of ignorant or thoughtless minds. It is employed merely as a medium to impart every branch of useful knowledge, literary, scientific, and sacred; to raise up a class of men who shall spread a healthful influence on society on every side; and we declare, that, at present, the native languages of India are not adequate for the conveyance of this higher knowledge,—that we have no terms, no books; and that if we would give higher knowledge to a certain number, we must do it in English—the language which in India now holds the same place which the Latin and Greek did in this country at the period of the reformation. Our reformers all gained their knowledge, not in the vernacular tongue, but in that language which conveyed all other knowledge. And English in India must be the medium of all knowledge to those who receive the higher range. It is the channel of contribution to the reservoir of those minds which are to be cultivated, so as to disseminate knowledge, whereas the native languages will form the channels or ducts of distribution—and I simply appeal to men to consider the history of the world, and to say if it is not a rational process. The English language is the lever, which, as an instrument, is to move all Hindostan.

Demand for English Teachers and Books.

And there is a crisis now approaching which must be attended to; for, if the communication of useful knowledge will demolish the Hindoo systems if you once spread the English language, you supplant all the Hindoo systems. View the crisis that is approaching; the language universal in India is the Persian as the language of government business, whose attainment will not enlighten the mind, and there is now a disposition to abolish it. It is already abolished in the political department of government. This has begun to work. Henceforward, instead of a Persian, many of these

men in the native courts will send for an English secretary, and hence for an English schoolmaster. The consequence has been, that in several of the palaces of the rajahs there is an English school. Owing to this substitution of English for Persian, a sensation has been produced. The present governor has given intensity to this sensation. He has, instead of sending presents of oriental ornaments to the different princes, resolved, with a wisdom peculiar to himself as governor, to substitute something more profitable, such as globes, telescopes, microscopes, barometers, and spelling-books with large pictures in them—often accompanying them with a note saying, that knowing that such a person was aware of the great difference between the learning of the East and West, that he wished he would, by comparison, ascertain those differences and make him acquainted with them: and the consequence is, that from the Burman empire to the farthest west, there has been a demand for English books and teachers. Within the last two years, even in the court of Delhi, the favorite son of the present representative of the great Mogul is himself studying English. The young rajah of Bhurtpore does the same; and in Ratah, the seat of one of the military Rajpoot tribes, in the very palace, there is a school in which many of the children of the chieftains are learning the English language. Beyond the borders of Hindostan the same interest is excited. More than one of the most powerful Khans have sent for English books and teachers. Jubbar Khan, the brother of Dost Mohammed Khan, the powerful ruler of Kabul, has sent his son, a promising youth of fourteen, to Ludhiana in Northern India, to be instructed in English. Government agents in Limlah in the Himalayah, and in Nepal, &c., have sent for English books, &c., for the sons of chieftains that wish to learn English. Numerous such cases might be specified, did time permit. This shows a growing desire of the English, and if they will substitute it in the judicial, as well as in the political department, all the people of influence and ambition will rush to the study of English, and once let these men become thorough English scholars, what will they be?

The Fruits of Knowledge without Religion—Men Wanted.

There is a dreadful crisis. Give them knowledge without religion, and you shall have a nation of infidels, so that, instead of having to contend with idolaters, you will have to contend with the wildest forms of European infidelity. If this is the crisis, knowing the horrible effects, and looking to the history of Europe, and looking to the atrocities beyond savage life which accompanied it, we cannot think of such a crisis without horror. And if government will not come forward to teach religion, it rests with us to do it, and it is in our power now, at the commencement of the crisis, of the transition state, if now faithful to our trust, to come forth

and meet it; only send us more agents and means, we shall, in a very few years, raise up a race of natives who shall be the most powerful combatants in the strife—men who will go forth far and wide and arrest the career of infidelity. This crisis approaching creates a new demand for increased resources, in men, and in contributions, for we have the horrors impending over our heads; now give us the means and we will turn the whole into the channels of Christianity. And on you rests the responsibility of allowing them to roll into the channels of infidelity. Increased exertions are demanded on behalf of India. And how are these to be made? We want men, and where are these men to come forth? but oh! it is cheerless to think of the lack of agents. When we speak of India, they talk of weakness of constitution, the horrors of the climate, and the opposition of friends; but look at what our countrymen can do. The love of fame, the fleeting perishable thing, can call a man to penetrate the frozen regions of the north, or carry him across the burning sands of Africa. Is it to be declared then of the descendants of those men whose blood, profusely shed at many a stake, and on many a scaffold, in many a lonely dell, and in many a solitary moor, still loudly testifies to the number and extent of the sacrifices they were ready to make for the cause of God, that the love of fame is more powerful than the love of Christ? They talk also of the horrors of an Indian climate; but only point out a lucrative situation in India, and there is a rush to it from all quarters of our country; no word is then heard of the venomous influence of the sun. No word of a weak constitution, all rush to the gilded prize. Shall it be declared that the love of money is stronger than the love of Christ? This should create shame in our bosoms, and raise a holier flame throughout the breadth and length of our land, and call forth new laborers in the cause.

PROMULGATION OF THE GOSPEL IN CHINA.

THE following article is taken from the Chinese Repository. The writer probably possessed the best facilities for obtaining information, and forming correct opinions on the subject treated of.

Obstacles to the Promulgation of the Gospel.

The present article is designed to present a practical view of the prominent points both of difficulty and facility, relative to the dissemination of the gospel in China. In this propagation of divine truth, be it always remembered, no resort whatever is to be had to fraud or force; they being both and equally opposed to the spirit of the religion to be inculcated. For that is a plain direction of the holy Scriptures which has singled out as worthy of condemnation the principle, "let us do evil that good may come;" thereby stamping with reprobation all resort to guile and "pious fraud."

Equally evident is it from an avowal of the great Christian missionary, that force is to find no place among the sanctioned means of diffusing the revealed religion: "the weapons of our warfare are not carnal, but through God are efficacious for the demolition of the strong holds" of wickedness. With these authoritative exceptions, therefore, no human means are left for the extension of the gospel, but argument and persuasion—"light and love;"—to the use of these weapons and to the divine blessing on them we look for the introduction and establishment of the gospel in China.

In enumerating the obstacles and encouragements to the christian enterprise in this empire, it is our object to present them such as they are actually existent, such as meet the present laborer, and must be contemplated by the expectant missionary in his work. If the difficulties seem to preponderate, and share most attention, we may remember that little thanks are due to any christian or human efforts that there is any encouragement. But all who love the religion of Christ are bound to give praise to almighty God, that any avenue is left for approaching this great people, rather than to despond because the doors have not opened of their own accord, and while as yet there was none to enter.

The first obstacle meets us, in the hostile attitude of the government towards all foreigners entering the dominions of China. Around this sacred nation is drawn a line equally definite and guarded, which no foreigner must pass, and no native exceed, on penalty of death. This odious feature of the Chinese constitution carries back our thoughts to those dark ages of the world, when men acknowledged no duties or friendship to men beyond their own clan; when brute force was the only known law; and when merely to find the adherent of one tribe within the asserted limits of another, was deemed a sufficient cause of death. In this age arose the Chinese monarchy; and as it arose, its characteristic lines were stereotyped, and put beyond the reach of change and improvement. Other tribes then unknown, or far more barbarous, have since seen the light of the world, and walking therein, have advanced to their present various grades of refinement, while this first and greatest of nations still retains its primitive aspect of savage defiance.

With regard to natives, the restriction of the law was once publicly relaxed, and its violation is now so constant, that thousands of the poorer classes annually emigrate to other countries and to islands, where they can procure subsistence, if not wealth. The only apparent use of this restrictive law therefore, except so far as the emigration of Chinese females is concerned, is to serve as a pretext for wringing from them a portion of their hard earnings in foreign lands, in the shape of bribes and extortion paid to the imperial officers for their connivance. But with regard to foreigners, the original wakefulness which created the law still guards it with unabated rigor. For the officer of any district where an intruder may enter, or his superior, or both,

are held responsible for their negligence, to the extent of loss of station or life. At Canton, the only authorized port of entrance to foreigners, nearly as few privileges are allowed them as can consist with life. They may not walk into the city, or into the country, or take free exercise on the river, without the risk of personal injury, or of bringing suffering on others, who are held responsible for them. So effectual then is this obstacle, that where its operation admits of no relaxation, no foreign teacher of Christianity can enter the land to communicate oral or written instruction to the imprisoned people. The few Romish missionaries who are annually carried into the interior of the country escape detection by concealment in boats, by frequently changing their mode of conveyance, and by other well concerted arrangements of their followers till they arrive at their destination.

Another obstacle exists in the laws enacted against the propagation of any new religion in general, and against Christianity in particular. To understand this fully, it is necessary to revert to a fundamental principle of this government, that the emperor, as head of his great family, is the high priest of the nation. Traces of the patriarchal, or rather of the theocratic form, are discernable in the government. As Shangte, the supreme ruler, held dominion over heaven, so Hwangte, the emperor, presided over earth. As the son of heaven, he is the only medium of communication with the power of heaven. Hence only the emperor and his officers, who as his deputies receive authority emanating from him, may offer homage to the court of heaven. Accordingly we find in history, that the emperors, as heaven's vicegerents on earth, have always arrogated the exclusive right of rendering homage to heaven; and that it is a capital crime for a family or an individual to offer sacrifice to the supreme ruler.

The history of the three prominent religious sects in China, the Confucian, Taou, and Buddhist sects, confirms us in the opinion that all the vassals of the emperor are held accountable to him for both their belief and practice. The law expects every subject to continue in that class in which he was born or enrolled. Each of these religious orders, but chiefly the latter, has suffered bloody proscriptions for presumptuous adherence to its own rites and rules against the will of the emperor. But each is now tolerated, and recognized by laws and statutes; which, however, compel the votaries of each and all other sects to conform implicitly to the forms of the theocratic government, leaving them otherwise as tolerated religions. Abating this inevitable conformity, doubtless it may be true that the government holds a loose hand over private religious sentiments, so far as any man transgresses no rules, and exposes not himself to them who are ever seeking occasions to gratify their cupidity. But to assert that all religions are free or tolerated in China, is greatly to mistake the genius of the government, and the record of facts. If there be any country, where, above all others, every

thing human and divine, every relation, whether political or social, public or private, ceremonial or sumptuary, is cognizable by law, that country must be China.

Christianity, as taught by the compliant Jesuits, though once tolerated, is now no longer so. Once its prospects were fair of being at least enrolled among the tolerated deviations from the theocratic government; but from jealousy of foreign influence at court, or of the Roman see, or from some other cause apparently not connected with the true merits of Christianity, it has long been a proscribed religion in China. The establishment of the Jesuits in Peking has entirely dwindled away, foreign teachers are prohibited, the churches demolished or sequestered, and most of the congregations dispersed and lost.

The two obstacles enumerated, present the difficulty of introducing the gospel into China at all; the third is an impediment to the reception of it when made known. We allude to the existing system of national education. The influence of the uniform and extended system of education is directly opposed to the renewing and transforming reception of the principles of revealed religion. This influence is everywhere met, and if we mistake not, is palpably manifest in the Chinese character, whether seen in its native soil, or transplanted to the islands of the Indian Archipelago. Much of the superior intelligence, enterprise, and industry of the Chinese seems to have originated in this common source. But with these good results are connected the evils of an education thoroughly "without God," and of a most bigoted adherence to their own venerated customs and opinions. The cause is adequate to this result, and the result is unfailing. Schools of some sort and grade are known throughout the length and breadth of the empire. In them all, from the first rudiments onward, the same books are used, consisting of the maxims and instructions of their revered sages. True, much of the doctrine thus committed to memory by all Chinese youth who learn any thing, is happily clothed in the ancient style of the classics, which renders it but partially intelligible without a commentary; yet enough is understood and inculcated to leave in the mind an enduring impression. Every child learns the praises of Confucius, and never in after life allows himself to suspect that that great lawgiver was anything less than the "only perfect one," whose conduct was spotless, and doctrine indisputable. Along with some really good maxims of filial and paternal, social, and political duty, he imbibes the material and atheistical tenets of Chinese philosophy. The consequence of this course is, that in subsequent life the same outlines of character are retained in the followers of Confucius, Laoutsze, and Bodha. Thus are the springs of moral life poisoned everywhere, and there grows from them a deadly apathy towards all serious religion.

Another obstacle of a quite different kind is found in the language of the country. This difficulty is of a complex nature, arising partly

from the impediments purposely thrown by the government in the way of the foreign learner, and partly from the essential difficulty of its acquisition. As to the former, no Chinese may teach his language to a foreigner on penalty of exposure to be denounced and punished as a traitor to his country. In times of tranquillity it is true, that the restriction can generally be evaded with impunity; but on the first approach of disturbances, these teachers always flee in terror from the foreigners, as happened during the late collisions. As all extra-commercial intercourse of foreigners and Chinese is by law constructive treason, hence it comes that visits for other than the lawful purpose are suspicious, and are neither invited or returned to any extent by native gentlemen. Conversation with well informed and literary men is therefore out of the question; for the danger and disgrace of familiar intercourse with a foreigner are too great to allow the gratification of the natural feelings of curiosity or hospitality. Neither will a teacher of any talents or reputation endanger himself by intercourse with the barbarians, unless impelled by necessitous circumstances. To this we may add the illegality of a foreigner purchasing or possessing Chinese books of any sort.

But the real difficulty of mastering this strange language is not to be overcome by the removal of any governmental impediments. Two opinions have prevailed on this subject; one, that the attainment of the language was next to impossible; and the other more modern, that its acquisition is as facile as the Latin or Greek. While we subscribe to neither of these extremes, we confess ourselves inclined more towards the former than the latter opinion. For it is certain that talented, industrious, and persevering scholars have devoted many years to the study of it, while perhaps few or none of them have, unaided, composed works, which competent and impartial native judges will pronounce pure and elegant Chinese. If any foreigners were ever masters of the language, doubtless some of the early Romish missionaries were; for they could command the best teachers, and libraries, and intercourse to any extent with literary men. Yet we know that some of their compositions, which have been praised as pure Chinese, had the advantage of a faithful revision by first rate native scholars. But with all these incomparable advantages, they have left but imperfect means to assist subsequent learners in the same pursuit. The works of the late Dr. Morrison, susceptible as they are of improvement, are yet the chief aid of English scholars in acquiring the Chinese language. The opinion of that scholar on this subject is recorded in his preface to the Grammar of the Chinese language, which was printed in 1815: "To know something of the Chinese language is a very easy thing; to know as much of it as will answer many useful and important purposes is not extremely difficult; but to be master of the Chinese language—a point to which the writer has yet to look forward—he considers extremely difficult. However, the difficulty is not insuperable. * * * The student, therefore,

should not undertake Chinese under the idea that it is a very easy thing to acquire; nor should he be discouraged from attempting it, under an impression that the difficulty of acquiring it is next to insurmountable." To the truth of this opinion we can most fully subscribe.

[To be continued.]

A view of the facilities and encouragements for disseminating the gospel in China will be given in the next number. It should, however, be remembered that most of the foregoing remarks relate almost exclusively to the Chinese empire, properly so called; and that there are

millions of people speaking and reading the Chinese language, who inhabit other countries, and in the way of access to whom none of these obstacles lie; and millions more who belong to the Chinese empire, but who spend large portions of their time in going from place to place for purposes of trade; and who can, not only be approached themselves, but can be made messengers to carry the books and instructions which they receive when abroad, to their friends and countrymen in the heart of the Chinese empire.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE Twenty-sixth Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the First Presbyterian Church of Baltimore, Maryland, on the 9th, 10th, and 11th of September, 1835.

Corporate Members Present.*

CALVIN CHAPIN, D. D.
HENRY DAVIS, D. D.
SAMUEL MILLER, D. D.
STEPHEN VAN RENSSELAER, LL. D.
JEREMIAH DAY, D. D., LL. D.
LEONARD WOODS, D. D.
JOSHUA BATES, D. D.
SAMUEL HUBBARD, LL. D.
WARREN FAY, D. D.
DAVID PORTER, D. D.
ELEAZAR LORD, Esq.
THOMAS MCAULEY, D. D., LL. D.
SAMUEL AGNEW, M. D.
WILLIAM NEIL, D. D.
JOSEPH NOURSE, Esq.
BENJAMIN M. PALMER, D. D.
JOHN TAPPAN, Esq.
HENRY HILL, Esq.
JOHN McDOWELL, D. D.
CORNELIUS C. CUYLER, D. D.
His Excellency PETER D. VROOM,
ORRIN DAY, Esq.

* A year ago, the Prudential Committee adopted as a rule applicable to the names of the corporate members of the Board, the members of the Prudential Committee, the Secretaries, and other officers, that the names should be arranged, in the printed documents of the Board, according to the order of election into the Board, or of induction into office. This rule is followed in the list of corporate members of the Board above, and on the preceding pages, and in the list of officers; and will be the rule of arrangement hereafter. The names of Honorary Members are to be arranged alphabetically.

REV. RUFUS ANDERSON,
REV. DAVID GREENE,
THOMAS P. ATKINSON, M. D.
REV. WILLIAM S. PLUMER,
REV. SYLVESTER HOLMES.

Honorary Members Present.

The following were present, belonging to the State of Maryland:

Rev. ROBERT J. BRECKENRIDGE, Rev. FREDERICK HALL, Rev. JAMES G. HAMNER, and Rev. GEORGE W. MUSGRAVE, of Baltimore; and Rev. P. F. PHELPS, of Frederickton.

From the District of Columbia:

Rev. J. J. GRAFF, of Alexandria; Rev. MASON NOBLE and Rev. REUBEN POST, of Washington.

From the State of Virginia:

Rev. WILLIAM J. ARMSTRONG and Rev. A. CONVERSE, of Richmond; Rev. JOHN A. GREYTER, of Genito, Powhatan County; Rev. WILLIAM C. MATTHEWS, of Martinsburg; Rev. A. D. POLLOCK, Culpepper Court House; and Rev. J. E. WOODBRIDGE, of Berkley County.

From the State of South Carolina:

Rev. JOHN F. LANNEAU, of Charleston.

From the State of Ohio:

Rev. ARTEMAS BULLARD, of Cincinnati.

From the State of Delaware:

Rev. JOHN HOLMES AGNEW, of Newark.

From the State of Pennsylvania:

Rev. ROBERT CATHCART, D. D., of York; WILLIAM KIRKPATRICK, Esq. of Lancaster; Rev. JAMES PATTERSON, and JOHN STILLE, Esq., of Philadelphia.

From the State of New Jersey:

Rev. ANSEL D. EDDY, of Newark; and
Rev. DAVID MAGIE, of Elizabethtown.

From the State of New York:

Rev. CHAUNCEY EDDY, of Utica; and Rev.
CORTLANDT VAN RENSSELAER, of Albany.

From the State of Massachusetts:

Rev. NEHEMIAH ADAMS, of Boston; Rev.
JOSHUA N. DANFORTH, of Lee; and Rev.
CHARLES B. KITTREDGE, of Groton.

From Missions of the Board:

Rev. DAVID ABEL, from the China mission; Mr. HOMAN HALLOCK, from the mission in Asia Minor; Mr. SAMUEL RUGGLES, from the Sandwich Islands mission; and Rev. MIRON WINSLOW, from the Tamul mission.

The whole number of Corporate Members present was twenty-seven, and of Honorary Members thirty-two;—in all, fifty-nine members.

The President of the Board not being present, the Vice President, General Van Rensselaer, took the chair.

The Minutes of the last annual meeting were read by the Recording Secretary.

The Rev. Chauncey Eddy was appointed Assistant Recording Secretary.

Committees Appointed.

Messrs. Plumer, Magie, and Anderson, were appointed a committee to make arrangements for the public religious exercises to be attended during the sessions of the Board.

The following committees were appointed on the several parts of the Annual Report, viz.

On that relating to the Home Department, together with the Summary and Conclusion—Dr. Miller, Doct. Agnew, and Mr. Eddy.

On that relating to missions in Africa, Europe, and Western and Central Asia—Drs. McDowell and Palmer, and Mr. Ballard.

On that relating to missions in Southern and Eastern Asia—Drs. Cuyler and Cathcart, and Mr. Armstrong.

On that relating to missions in Oceania—Mr. Holmes, Doct. Atkinson, and Mr. Musgrave.

On that relating to missions among the Southwestern Indians—Drs. Porter and Neill, and Mr. Hamner.

On that relating to missions among the Northwestern Indians—Messrs. Plumer, Breckenridge, and Kirkpatrick.

Drs. Woods, Miller, Porter, Day, and Mc Dowell, and Messrs. Plumer and Hill, were appointed a committee, to take into consideration the vacancies which God in his holy providence had occasioned, the past year, among the Secretaries of the Board, and in the Prudential Committee; and to make such suggestions as they should think proper concerning the arrangements to be made in those departments of trust and labor, and to nominate persons to fill the vacancies.

Also, to consider the expediency of electing new members of the Board, and to make such nominations as they should judge proper.

The petition of Irad Congar and wife of New Jersey, relative to a certain piece or parcel of land, was referred to Messrs. Hubbard, Agnew, and Orrin Day.

Dr. Fay, and Messrs. Greene and Magie, were appointed a committee to consider and report upon a place for the next annual meeting of the Board, and to nominate the first and second preachers for that occasion.

A communication having been made to the Board by the Prudential Committee, on the subject of the claims of returned missionaries and assistant missionaries, it was referred to Messrs. Lord and Atkinson, Drs. Day and Davis, and Messrs. Anderson, Breckenridge, and Winslow, to report such emendations and additions to the regulations of the Board on that subject, as they should deem best fitted to promote the interests of the missionary cause.

Reports of Committees.

The Report of the Treasurer, as approved by the Auditors, was made, accepted, and approved.

The Annual Report of the Prudential Committee was read by the Secretaries, with omissions, and was finished at the close of the first day. It was then placed in the hands of committees previously appointed for its examination, which severally reported in favor of its adoption. The Report was then accepted, approved, and ordered to be printed; together with the Treasurer's Report, and such other matter as the Prudential Committee should think proper to append to these documents.

The committee to whom was referred the petition of Irad Congar and wife, recommended that the same be referred to the Prudential Committee of the Board, to act thereon as they shall judge best, which recommendation was accepted and adopted.

The committee to whom was referred that part of the Report of the Prudential Committee which related to the Home Department, reported the following minute as expressive of the sense of the Board of the character and services of the late lamented Secretary for that department.

For more than two years, the Rev. Dr. Wisner filled the office of Secretary for the domestic department, with a degree of judgment, zeal, energy, and indefatigable perseverance, which greatly endeared him, not only to his colleagues, but generally to those friends of the Redeemer's kingdom who had an opportunity of witnessing his services. In the midst of these services, when every successive month seemed to disclose an enlargement of his views and an increase in the warmth and decision of his sanctified zeal in the cause of missions, and the growing success of his wise plans, he was unexpectedly, by a severe and rapid illness, removed from his earthly labors on the 9th day of February last, and translated, we doubt not, to the joys and glories of a better world.

The Board desire here to record their deep sense of the eminent talents, the fervent piety, the large views, and the persevering diligence of their departed brother and fellow-laborer, and also to express their grateful recollection of his faithful and important services. The dispensation of Providence, which has terminated his labors on earth, is indeed mysterious, but the Board desire to bow before it with humble and adoring submission, and to feel, with deep solemnity, the impressive call which this new bereavement makes on every surviving member of the Board, to greatly increased diligence, self-denial, and labor in that glorious cause, to which their lamented brother was zealously, and as they believe, with so much benefit to the kingdom of Christ devoted.

This report was accepted and adopted.

The committee, to whom was referred so much of the Report of the Prudential Committee as relates to the Northwestern Indians, reported that they found nothing calling for correction or amendment in the report submitted, or in the policy of the Committee. Nevertheless, the committee desired to bring the whole weight of influence in the Board to bear upon the question of very enlarged operations among these people scattered and peeled. None of the aboriginal inhabitants of

this continent call so loudly for our exertions, whether we consider the relations of the several tribes to the white population, or to each other.

The committee on the vacancies, which have occurred the past year among the Secretaries of the Board and in the Prudential Committee, made the following report—

1st. That the vacancy which has occurred among the Secretaries, be filled by the election of a Secretary for the Home Correspondence, and they nominate the Rev. William J. Armstrong, of Richmond, Va. as candidate for that office.

2d. That neither of the three co-ordinate Secretaries belong to the Committee, and that the names of the Secretaries be arranged according to the order in which they were introduced into office.

3d. That the vacancy now existing in the Prudential Committee, be filled; and they nominate Daniel Noyes, Esq., of Boston, as a proper person to be elected as a member of said Committee.

4th. The committee nominate the Rev. William J. Armstrong and Daniel Noyes, Esq. as proper persons to be elected corporate members of the Board; and Sir John Campbell, British Ambassador at the Court of Persia, who has shown great kindness to our missionaries in that part of the world, as a proper person to be elected a corresponding member of the Board.

5th. The committee nominate Charles Scudder, Esq., of Boston, as one of the Auditors in the place of Daniel Noyes, Esq.

6th. The committee think it not advisable that any change, except those above mentioned, should be made in the Prudential Committee, or officers of the Board.

7th. The committee recommend that Rule 3d, of Section III, first paragraph, be so altered as to read thus;—

The Prudential Committee shall consist of such a number of members, as the Board from time to time shall judge necessary; and three of the members shall constitute a quorum for the transaction of business; provided that a regular notice of the meeting shall have been given to each member of the Committee. It is expected that the Secretaries and Treasurer of the Board will attend the meetings of the Committee, and aid in its deliberations.

The foregoing report and recommendations were accepted and adopted.

The committee appointed to recommend the place of the next annual meeting of this Board, and nominate the preachers for the occasion, recommended that the next annual meeting of the Board be at Hartford, Con.; and nominated the Rev. Dr. Codman to be the first preacher, and Rev. Dr. John McDowell the second preacher.—They also recommended, that Henry Hudson, Esq., Rev. Dr. Hawes, Rev. Messrs. Bushnell, Vanarsdalen, and Fitch, and James R. Woodbridge, Esq., be appointed a committee to make the necessary arrangements for the meeting—which report was adopted.

The Committee to whom the communication from the Prudential Committee on the claims of returned missionaries and assistant missionaries was referred, submitted as their report the following:* viz.

Rules and regulations in place of and in addition to 7th and 8th in Section V:

7. When missionaries or assistant missionaries return home, their connection with the Board shall cease as soon as there is no longer a reasonable probability of their returning to their missionary labor.

8. When superannuated or disabled missionaries or assistant missionaries, or the widows of missionaries or assistant missionaries, return to this country, with the approbation of the Prudential Committee, it shall be the duty of the Committee to make such grants towards their support, as the circumstances of each case shall require, and as shall best comport with the missionary character

*The object of the regulations reported by this committee, is neither to increase, nor diminish the claims of returned missionaries and assistant missionaries, but chiefly to *define them*. The *seventh* regulation states what has in fact been the general usage in respect to those who have left the service of the Board. A dismission has generally been asked by the missionary, and voted by the Prudential Committee. A usage, so evidently proper, when missionaries cease to be directed by the Committee and no longer have a reasonable prospect of again entering the service of the Board, is now prescribed as a duty in all cases.

Least it should be thought that a dissolution of the connection with the Board as missionaries, involves of course a destruction of all claims on the Board for pecuniary assistance, regulation *eighth* recognises certain claims as existing notwithstanding this dissolution, and defines them as specifically, perhaps, as can be done with the present amount of experience on this subject.

The approbation of the Prudential Committee, required in the regulation, may be either before, or after, the return of the missionaries. To obtain it afterwards, it will be necessary that the mission, to which the returning missionary belongs, shall have formally consented to his return.

For Regulations respecting the returned children of missionaries, see Minutes of the Twenty-fifth Annual Meeting.

and the interests of the missionary cause;—it being understood,—

(1.) That no pensions, or annuities, are to be settled on any person, and that no grant is to be made, except in extraordinary cases, for any other than the current year.

(2.) That, except in extraordinary cases, after the lapse of a year from their return no grant is to be made to returned missionaries or assistant missionaries, who are neither superannuated, nor disabled by sickness, and yet are not expected to resume their missionary labors.

(3.) That missionaries and assistant missionaries, who return on account of sickness, and recover their health, and remain in this country, are no longer to be regarded as having claims upon the Board for pecuniary assistance.

(4.) That missionaries and assistant missionaries, who return on account of sickness, and partially recover their health, so as to attend to the ordinary business of life for a number of years, are not to be regarded, when they again lose their health, as having the same claims upon the Board, as they had when they first arrived.

9. The grants made to returned missionaries and assistant missionaries shall, in all ordinary cases, be charged to the missions to which they last belonged as a part of the expenses of said missions.

Which report, after discussion, was accepted and adopted.

Resolutions.

Resolved, That the Secretaries present the thanks of this Board to Dr. Miller for his sermon delivered last evening, and request him to furnish a copy to the Prudential Committee for publication.

Resolved, That it is expedient that Rule 1st, Section IV, of the by-laws be amended as follows, to correspond with a resolution adopted at the last annual meeting of the Board, viz.

1. The annual meeting of the Board shall be holden in the month of September, and shall commence on the second Wednesday of the month, at 10 o'clock in the morning, and continue from day to day until the business of the meeting has been transacted. The place of meeting shall be fixed by vote at the annual meeting next preceeding. Five members shall form a quorum for adjourning or

dissolving the meeting, and nine to transact business.

Resolved, That the first sentence in Rule 3d, Section IV, be stricken out.

Resolved, That the Board will make arrangements in respect to its business so as to accommodate the Baltimore Female Mite Society with the use of the house where the Board holds its sessions, at four o'clock on Friday afternoon.

Resolved, That the thanks of this Board be presented to the Trustees of the First Presbyterian Church in the city of Baltimore, for the use of their place of public worship and of their Session-room, during these annual sessions.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality and kindness the members have received, while engaged in performing the sacred and responsible duties of the present sessions.

Resolved, That the thanks of this Board be presented to the choir of singers for their services in connection with the public religious exercises attended by the Board during these sessions.

On motion of Mr. Holmes it was

Resolved, That this Board has entire confidence in the christian character, prudence, and fidelity of their mission in the Sandwich Islands—the unfounded reports occasionally circulated notwithstanding; and that the success which has attended this mission, in the conversion of the heathen, and the great good done to seamen from christian lands, calls for gratitude to God, and commends this mission to the hearts and the special prayers of all the friends of Christ.

The following resolutions, after numerous and animated addresses, were adopted; viz.

Resolved, That the thanks of this Board be presented to the American Bible Society, the Philadelphia Bible Society, the Philadelphia Female Bible Society, and the Connecticut Bible Society; also to the American Tract Society at New York, the American Tract Society at Boston, and the American Sunday-school Union, for the liberal aid which they have furnished for introducing the sacred Scriptures, religious tracts, and juvenile christian books into those nations and tribes in which the missionaries of this Board are laboring; and that the confidence reposed in this Board and its missionaries by the societies

just named, and the kind christian intercourse and co-operation which exist, are worthy of devout and grateful acknowledgement, and are such as should characterize the proceedings of institutions whose object is to cause glory to God and good will among men throughout the whole earth.

Resolved, That the Board recognise all associations in this country and Europe, whose object is to make known to the benighted nations of the earth, the character and will of the only living and true God, and the method of salvation contained in the New Testament, as brethren and fellow-laborers; and that we will pray for the success of their efforts, rejoice in their prosperity, sorrow with them in all their reverses, and account it our highest privilege and honor to unite our humble instrumentality with that of all the people of God, throughout the world, in extending the reign of our common King and Savior over the whole human family.

Resolved, That this Board rejoice and give praise to almighty God for that increase of christian activity which is seen in the various institutions established during the last forty years for the prevention of sin in all its forms, and for removing from our guilty and suffering race the evils which sin occasions: that they especially rejoice in the progress of the temperance reform, and of the principles of peace among the nations of Christendom; and that their earnest prayer is, that all these associations may continue to labor with wisdom and energy, and that others may be organized to co-operate with them, until the institutions of christian benevolence shall present a front as extended as the ravages of sin; and, favored with guidance and power from on high, shall press forward in their joint labors to chase wickedness and misery from the earth.

Resolved, That this Board acknowledge, with humble gratitude the prosperity which has attended its labors at home and abroad during the past year, and the generally encouraging aspect which its missions now present; and that, instead of being disheartened by the inroads which death has been permitted to make, in removing one of its executive officers and so large a number of its missionaries and assistant missionaries, the Board would consider itself and the churches for which it acts, as admonished to rely more confidently on God, from whom alone all suc-

ness must come, and to exercise a higher measure of activity, faith, and hope.

Resolved, That the various changes which have occurred among the several unevangelized nations during the last few years, the access which divine providence is now opening to them, and the facilities furnished by commerce for introducing missionaries and christian knowledge to the remotest parts of the earth, convince the Board that a preparation is now making for a rapid, universal, and glorious diffusion of Christianity; and that nothing but a deficiency of faith, prayer, and the prompt and vigorous use of the means within the power of the church, can prevent the speedy triumph of Christ and his cause.

Resolved, That this Board regards with humiliation and grief the deficiency of missionary zeal in our christian community, owing to which so very insufficient a supply of missionaries is furnished for the several fields in which this Board has established missions, and still more for those numerous and extensive fields which God in his holy providence is opening; that the Board think they see in this deficiency, cause to fear that the work of propagating the gospel over the whole earth will be greatly and criminally retarded; and that the Board therefore earnestly recommend to all its members, general agents, and friends, to make immediate exertions to select young men and persuade them to enter on a course of education for the missionary work; and that it is indispensable, if provision is to be made for the annually increasing demand for missionary laborers, that individual churches should feel a responsibility for bringing forward their promising young converts, and that christian parents should train their children for the missionary work.

Resolved, That in view of the great deficiency of missionaries, the Board esteem the establishment of high schools and seminaries for educating native catechists and preachers, as highly important; and that it be recommended to the Prudential Committee to foster those seminaries already in operation, and to found others, as there may be opportunity, with the hope of supplying in part the deficiency of christian teachers from this country.

Resolved, That continuance and increase of fervent and humble prayer to God for the outpouring of the Holy Spirit and the conversion of all nations, is loudly called for from all the friends of Christ; especially at the monthly

concert for prayer, and on the first Monday of the year.

Resolved, That LARGE DESIGNS, SYSTEMATIC AND VIGOROUS EXERTIONS, HUMBLE DEPENDENCE ON GOD, and ENTIRE SELF-CONSECRATION TO THE WORK, should characterize all our enterprises for the salvation of this revolted and ruined world.

New Members Elected.

The Rev. WILLIAM J. ARMSTRONG, of Richmond, Va., and DANIEL NOYES, Esq., of Boston, were elected corporate members of the Board.

Sir JOHN CAMPEELL, English Ambassador at the Court of Persia, was elected a corresponding member of the Board.

Officers of the Board.

The following persons were elected officers of the Board for the year ensuing; viz.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Secretary*.

SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
Lieut. Gov. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.

Prudential Committee.

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG.

*Secretaries for Correspondence.**

HENRY HILL, Esq., *Treasurer*;
WILLIAM J. HUBBARD, Esq., } *Auditors.*
CHARLES SCUDDER, Esq., }

* For the three years past, the three Secretaries have been co-ordinate, and each has had his distinct class of duties, or department, for which he has been responsible to the Prudential Committee. The same general arrangement will be continued in future. One department embraces the correspondence with missionaries and others beyond sea, and also with candidates designated to foreign stations—another department embraces the correspondence with the missionaries among the American Indians, and with candidates designated to those missions, and the editing of the *Missionary Herald*—and the third department embraces the correspondence with the agents and patrons of the Board, candidates for missionary employment who have not received their designation, and all other persons and societies in the United States.

Religious Services.

The meeting was opened with prayer by Dr. Porter, and on the following days by Dr. McAuley and Mr. C. Eddy; and was concluded on Friday, at four P. M., with prayer by Mr. Musgrave.

The annual sermon before the Board was preached by Dr. Miller on Wednesday evening, in the First Presbyterian Church, from Numbers xiv, 21; "As truly as I live, all the earth shall be filled with the glory of the Lord."

In the afternoon of Thursday, the Lord's Supper was administered in the same place. Drs. Woods, Palmer, McAuley, and McDowell led the services.

In the evening of Thursday, a public meeting for addresses was held in the First Presbyterian Church. After singing, and a prayer by Dr. Cuyler, and the reading of the Summary from the Annual Report by one of the Secretaries, Mr. Rutgles sung a part of Heber's Missionary Hymn in the Hawaiian language, and addresses were delivered by Mr. Abeel, Mr. Winslow, and Governor Vroom. The concluding prayer was offered by Dr. Porter. The audiences on Wednesday and Thursday evenings were large.

After the reading of the resolutions on Friday and some remarks by one of the Secretaries, addresses were made by Dr. Palmer, Mr. Plumer, Mr. Abeel, Mr. C. Eddy, Mr. A. D. Eddy, Mr. Lanneau, Mr. Patterson, Mr. Winslow, Mr. Breckenridge, and Mr. Ramsey. Others were anxious to speak, but the time failed. The occasion was one of deep interest.

NOTICES FROM THE MISSIONS.

SOUTH AFRICA.

MESSRS. Grout, Champion, and Adams were about leaving Cape Town, on the 15th of July, on their way by land towards the country of Dingaan. Doct. Adams had previously visited Graham's Town, about 500 miles east of Cape Town, and collected facts which authorised their prosecuting their original plans substantially. It is not improbable that these brethren may leave their wives at Bethelsdorp, while they visit the chieftain of the maritime Zoolahs, and make arrangements for the establishment of the mission.

An account has been received of the journey of the other mission from Cape Town to Griquatown, 635 miles in a northeasterly direction. They were two months in performing this journey. The first hundred miles, for the most part, was through deep sand, in which their cattle suffered much for want of grass and water. Then they travelled about thirty miles through the steep rough gorge of a mountain range. It required fourteen oxen to draw one wagon through this formidable mountain pass. After this they crossed that great barren upland, called the Karroo desert. It may give an idea of the nature of the route to say, that to perform this journey with three wagons, required the use of not less than one hundred oxen. The members of the mission all enjoyed excellent health, and were as pleased as ever with their prospects.

GREECE.

THE Synod of Greece has ordered, that the translation of the Pentateuch recently made from Hebrew in modern Greek, shall not be used by the clergy in the churches, nor by the youth in the schools. The ground of this opposition is, that it does not in all respects agree with the Septuagint, which is the canonical book of the Greek church.

CONSTANTINOPLE.

Mrs. Schaufler was dangerously sick about the middle of June, but on the 20th strong hope began to be entertained of her restoration to health.

TREBIZOND.

Mr. and Mrs. Johnston have commenced a station at this place. An associate for Mr. Johnston is expected to embark from Boston in the course of the present month.

SYRIA.

THE Committee have authorised the mission in Syria to establish a seminary for preparing native helpers for the missionary work. A printer is needed for that mission, to be sent forth as soon as possible. Miss Williams, destined to this mission, arrived at Smyrna, in the Angola, June 29th. It is expected that two or three additional missionaries, with their wives and a female teacher, will embark for this mission during the present month.

NESTORIAN MISSION.

Doct. and Mrs. Grant, of the Nestorian mission, arrived at Smyrna, in the *Angola*, on the 29th of June, and after three days proceeded to Constantinople in a steam-boat which now regularly plies between that place and Smyrna. They doubtless reached Constantinople in time to accompany Mr. Merrick to Tabriz in Persia.

MAHRATTA AND TAMUL MISSIONS.

THE ship *Shepherdess* was spoken on the 3d of June, lat. 29° N. long. 30° W. Messrs. Ballantine and Webster, of the Mahratta missions, and Messrs. Perry and Lawrence, of the Tamul mission, were on board this ship. The company were recovering from sea-sickness, and were happily situated. The *Shepherdess* left Boston on the 16th of May.

SINGAPORE.

THE Committee are about enlarging the printing establishment at Singapore, and sending out another printer. They have also resolved to instruct the missionaries residing there to make immediate preparations for a missionary seminary, for the purpose of rearing native preachers and teachers in the Chinese, Siamese, Malay, and other languages; and where, also, in special cases, young men from this country may be prepared for different stations of usefulness in connection with the missionary enterprise.

Two missionaries are to be sent to Singapore, as soon as the suitable men can be obtained, with special reference to the publication of the gospel through the press in the Malay language; and another, who shall make it his special object to prepare, print, and circulate the word of God and other useful books in the *Bugis* language.

CHEROKEES.

UNDER date of September 26th, 1835, Mr. Butrick, missionary at Carmel, writes—

On the last Sabbath of August we were again permitted to assemble, with our Cherokee brethren and sisters, around the table of our divine Lord. About fifty Cherokees spent the Sabbath with us, from Saturday night till Monday morning. Two of these live fourteen miles distant from us, and all the others twenty miles and upwards. It was, indeed, a feast of fat things to welcome so many of our dear Cherokee brethren and sisters from distant places, some forty or fifty miles. On the Sabbath we had a very large congregation,

many more than could be accommodated in the meeting-house. Three were admitted to the church; two of them full Cherokees from Cabin Town, and the third the daughter of one of the elders of the church; and a number of children were baptised.

Mr. Butrick also states that at the meeting of the Union Presbytery, in East Tennessee, held on the 23d of September, Mr. Stephen Foreman and Mr. William E. Holley, were ordained to the work of the ministry. Mr. Foreman is a well educated Cherokee, of mixed descent, and has labored for a year or two as a licensed preacher under the direction of the Board, and has been an acceptable and useful preacher to his countrymen in their own language.—Mr. Holley has recently left the theological seminary at Maryville, where he has gone through with the studies preparatory to the ministry, and has recently been appointed by the Prudential Committee as missionary to the Choctaws, among whom he formerly labored as a schoolmaster.

The political affairs of the Cherokees continue in as unhappy a state as heretofore. There seems to be but little prospect that any treaty will be concluded with them at present.

SIOUX.

THE mission to the Sioux Indians was not commenced last autumn, for reasons mentioned at pp. 27 and 28. Doct. Williamson and Mr. Stevens arrived at Fort Snelling in May last, with their wives and associates; the former having ascended the Mississippi river from the mouth of the Ohio, and the latter having proceeded through lake Michigan, Green Bay, and the Fox and Ouisconsin rivers to Prairie du Chien. Fort Snelling is the highest white settlement on the Mississippi, and is situated on the west bank, near the junction of that river with the St. Peter's, and about forty miles below the Falls of St. Anthony. Upon the arrival of the mission families at the Fort, they were very hospitably received by majors Bliss and Loomis, and by the Agent for the Indians in that quarter. During their continuance there, which was about a month, they organized a christian church to which eight persons connected with the garrison, and who had been hopefully born again during the preceding winter and spring, were admitted on profession, together with six others, who had been members of other churches; and on the second Sabbath in

June, these, with the members of the mission families, amounting to twenty-two in all, sat down in the wilderness to communicate the dying love of the Savior of sinners, hundreds of miles in advance of where a similar scene had ever before been witnessed or enjoyed.

The two posts selected as stations are lake Harriet, five or six miles west of Fort Snelling and Lac qui Parle, on the St. Peter's river, about 200 miles by land and about 400 by water, west by north from the same point. Doct. Williamson and Mr. Huggens and their wives, and Miss Poage, arrived at the latter on the 9th of July, after a fatiguing journey of seventeen days, having seen no human being or quadruped, except what belonged to their company, on their way.

Mr. Reuville, the gentleman engaged in the fur trade at Lac qui Parle very kindly furnished a comfortable temporary shelter for the mission family, and seems disposed to favor their object. A small school was immediately opened, attended by seven or eight children, though no suitable accommodations had been provided, nor any effort made to gather in the children generally. About seventy Indian families spend their summers within half a mile of the station, besides a number of families, embracing twenty children of mixed blood; and near lake Travers, within a day's ride, there are about 200 families. The Indians appear friendly and desirous of being instructed.

Near lake Harriet, at which Mr. and Mrs. Stevens have fixed their station, there are about 200 Indians, who seem to some degree disposed to adopt the agricultural mode of life, and have made some advances in it, by means of aid furnished by the Agent, and under the instruction of two young men, by the name of Pond, from the State of Connecticut, who, without patronage from any society, have spent the last two or three years in this humane and self-denying work. It is hoped that forty or fifty children and youth may be gathered into a school at this station.

The Sioux generally, owing to their distance from the white settlements, have been far less contaminated with intoxicating drinks than the tribes immediate on our frontiers. From Lac qui Parle, the nearest white settlement, except Fort Snelling, (which merely includes the garrison and its dependents,) is Lord Selkirk's settlement, on Red river, which flows into lake Winnepeg.

CALL FOR ADDITIONAL MISSIONARIES.

In the number for September, it will be remembered, that a call was made for sixteen missionaries, two physicians, and twenty-one schoolmasters, for the Sandwich Islands. In the letter of Mr. Thomson and in the preceding notices, it will be seen that three missionaries are urgently demanded, with the least possible delay, for the island of Cyprus: others are needed for the Mahrattas, two of the brethren connected with that mission having been compelled by impaired health to leave their work, for some years at least: others are needed for Singapore, and among them two or three to engage in the work of printing and binding books: two or three missionaries are demanded for the Bugis, occupying the island of Celebes: others are demanded immediately for the Malays, and some of the many tribes and nations speaking the Chinese language: missionaries and schoolmasters are needed for the western and northwestern tribes of American Indians.—All these are to supply openings which cannot be supplied by the eighteen or twenty missionaries now under appointment, and who are destined to strengthen other missions, or, in answer to other not less urgent calls, are to enter into other new and opening fields. Do not these numerous and affecting calls which the providence of God is bringing to us from the unevangelized portions of the world, urge candidates for the ministry, young ministers, and others to examine anew the question whether the Lord Jesus does not require their services among the heathen?

It should be anxiously asked, also, whether the churches are making any adequate effort to raise up that greatly increased number of missionaries which we may calculate with much certainty, from the openings which the providence of God is now making and is about to make among the unevangelised nations, will be demanded before young men can be selected and the ordinary preparation for the ministry can be gone through? The friends of Christ need more forecast, to look forward and form correct estimates of what the Lord will demand of them ten years hence, so that they may provide for the emergency, and be prepared then to do all which their Master will then require. If they fail to do this, they may hereafter find that the work actually pressing upon them must be delayed ten years, while they prepare the instruments which they ought, at that very hour, to be using.

ANNUAL REPORT.

It is expected that the Annual Report of the Board will be ready for distribution by the 15th of the present month.

Donations,

FROM SEPTEMBER 1ST, TO OCTOBER 10TH,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York city, Tr.
Schenectady, Sub. sch. in R. D.
chh. for sub. sch. in Greece, 10 00

Central Board of Foreign Missions,

James Gray, Richmond, Va. Tr.
Virginia, Dr. Snyder, 10 00

Southern Board of Foreign Missions,

James Adger, Charleston, S. C. Tr.
\$1,000 ackn. in Oct. p. 391, were
for the support of Rev. J. L.
Wilson at Cape Palmas, and
Rev. J. L. Merrick in Persia.

Auburn and vic. N. Y., H. Ivison, Jr. Agent,

Auburn, 1st chh. 124; 2d chh.
50.25; Miss F. 1; av. of jewel-
ry, 16.50; 191 75

Aurora, Mon. con. 15; benev. asso.

9.75; coll. 9.25; 34 00

Berkshire, 18 50

Byron, 12 00

Candor, Presb. chh. 7 12

Cayuga, Fem. miss. so. 18 00

Columbus, Cong. chh. 20 00

Cortland, Presb. chh. 40 80

Genoa, 1st chh. to constitute

Rev. SETH SMITH an Honorary
Member of the Board, 55 34

Homer, 2.37; presb. chh. 102.57; 164 94

Jordan, 1st chh. 68 15

Lisle, 13 00

Lisle Centre, 12 60

Ludlowville, 75 78

Masonville, Mon. con. 13; coll.
31.62; 44 62

Mc Grawville, 5 79

Newark Valley, 38 00

Ovid, 50 00

Otisco, Cong. chh. 12 23

Prattsburg, 35 00

Preble, Presb. chh. 15 00

Summer Hill, Cong. 20; Mrs.
Johnson, for China, 5; 25 00

Tully Corners, 8 00

Union, Cong. chh. 5 67

Ded. uncurrent note, 971 29

Barnstable co., Ms. Aux. So. Rev. N. Cogswell, Tr. 5 00—966 29

Chatham, Gent. and la. 50 00

East Falmouth, Gent. and la. in
Rev. Mr. Davis's so. 17 00

Falmouth, Gent. and la. in Rev.
Mr. Bent's so. 116 16

Harwich, Gent. and la. 4 00

Orleans, Gent. and la. 55 15

Sandwich, Gent. and la. 122 15

South Dennis, Gent. and la. 13 41

South Wellfleet, Gent. and la. 8 00

Truro, Gent. 12.50; la. 12; 24 50

Wellfleet, Gent. and la. 20 00

West Barnstable, Gent. and la.
20; a friend, 50c. 20 50

Ded. am't paid to Mrs. Munson, 451 47

Cheshire co. N. H., Aux. So. S. A. Gerould, Tr. 100 00—351 47

Keene, Mon. con. 21 20

Marlboro', Mon. con. 9 22

Nelson, Juv. asso. 9 27

Rindge, Mon. con. 33 00

Roxbury, C. box, 8 29

Sullivan, Mon. con. 7 20

Swansey, La. 7 50

Troy, Mon. con. 19.28; Rev. E.
Rich, 10; a friend, 1; 30 28

Walpole, Mon. con. in Rev. Mr.
Beckwith's so. 44.91; gent. and
la. 17.40; 62 31

Ded. expenses paid by aux. so. 188 37

Essex co. North, Ms. Aux. So. J. Caldwell, Tr. 1 25—187 12

Amesbury and Salisbury, Mon.
con. 50; Miss E. A. Pike, 20; 70 00

Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.

Bloomfield, Presb. chh. and cong.
97.95; mon. con. 46.60; 144 55

Elizabethtown, Fem. miss. so.
in 1st and 2d chhs. 20 00

Newark, 3d presb. chh. Mon. con. 25 37

Orange, 1st chh. For. miss. so. 21 37—211 29

Franklin co. Vt. Aux. So. C. F. Safford, Tr.

Bakersfield, Cong. chh. 5 00

Berkshire, A friend, 25

Enosburgh, Gent. 10.04; la. 10.12; 20 16

Fairfax, A friend, 2 50

Montgomery, Cong. chh. 7 75

St. Albans, Cong. chh. and so. 88 77

Swanton, Benev. so. 17; cong.
chhs. mon. con. 9.72; 26 72—151 15

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.

Catskill, Mrs. DEBORAH SHER-
wood, which constitutes her an
Honorary Member of the Board,
100; A. Brace, 75; 175

Durham, Mon. con. in 1st presb.
chh. 16 00—191 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.

Avon East, Gent. 29.62; la. 30.72;
mon. con. 12.31; 72 65

Berlin, Worthington so. Gent.
15.13; mon. con. 16.27; 31 40

Bristol, La. 89 00

Burlington, Gent. 19.03; la. 18;
av. of beads, 4.50; 41 58

Canton, Gent. (of which to con-
stitute Rev. LEMUEL FOSTER
of Bloomington, Ill. an Honorary
Member of the Board, 50;) 96 54

54.54; la. 42; 87 75

East Hartford, Gent. 9; la. 78.75; 87 75

East Windsor, 1st so. La. 24 86

Enfield, Gent. 47 07

Farmington, Gent. 136.31; la. (of
which to constitute SIMON
HART an Honorary Member of
the Board, 100;) 196.66; young
la. so. for miss. at La Pointe, 50; 312 97

Hartford, B. Hudson, to consti-
tute CHARLES HUDSON an Hon-
orary Member of the Board, 100;
N. so. mon. con. 25.07; la.
89.44; 1st so. la. 322.10; mon.
con. 27.90; S. so. la. 59.25; W.
so. gent. 25.31; la. 24.31; 673 38

Hartland West, Gent. 8.50; la. 7;
Manchester, Gent. 190.13; la.
70.73; 260 86

Marlboro', Gent. 8.30; la. 12.38;
mon. con. 5.30; 25 98

Suffield, 1st so. Gent. 17.50; la.
26.20; mon. con. 10; 53 70

Windsor, La. 30 07

Ded. expenses paid by aux. so. 1,863 31

Merrimack co. N. H. Aux. So. S. Evans, Tr. 1 03—1,862 98

Canterbury, Gent. 7.88; la. 15.87; 23 75

Concord, W. par. 2d cong. so. 35 45

Henniker, La. Ceylon so. 3d pay.
for Nancy B. Seales in Ceylon, 19 00—71 20

Monroe co. N. Y. Aux. So. E. Ely, Tr.

R. C. and L. A. W. 1 00

Attica, Presb. chh. 7 72

Borgen, 1st. cong. chh. 46 00

Churchville, N. Savage, 4 00

East Bethany, 1st presb. chh.	19 11	Springfield, La.	17 00
Haight Centre, Presb. chh.	6 00	Woodstock, C. Marsh,	3 00—57 86
Knowlesville, Rev. D. Page,	8 63	Woburn Asso. Ms. Aux. So. Rev. S. Sewall, Tr.	
Livonia, ALFRED BERTCHER,		Burlington, Countri.	3 35
which constitutes him an Hon-		South Reading, Asso.	31 60
orary Member of the Board,	100 00	Stoneham, La.	39 82
Penfield, Presb. chh.	12 52	Wilmington, Asso.	31 92—99 75
Riga, Henry Brewster,	50 00	York co. Me. Aux. So. C. W. Williams, Tr.	
Rochester, 1st presb. chh. 37,50;		Kennebunk, 2d par. La.	50 00
3d do. 44,50; Brick chh. 50,60;			
sab. sch. 3d pay, for John H.			
Thompson in Ceylon, 20;	152 60		
Sweden, Presb. chh. 12; fem.			
benev. so. 14;	26 00		
Upper Canaan, A reader of the			
Herald,	1 60—435 18		
New Haven city, Ct. Aux. So. C. J. Salter, Tr.			
Mon. con. in Yale Coll. 41,53; do.			
in 1st and United cong. so's,			
40,87; do. in 3d cong. so. 4,62;			
av. of trinkets, 2,50; Mrs. Mills,			
for Eliza Mills in Ceylon, 20;			
J. Anketell, for Augusta Anke-			
tell in Ceylon, 20;	129 52		
New York city and Brooklyn, Aux. So.			
W. W. Chester, Tr.	642 89		
Oneida co. N. Y., Aux. So. A. Thomas, Tr.			
Augusta, Mon. con. in 1st cong.			
chh. 37; S. Morse, 8,50;	45 50		
Clinton, E. Judd,	12 00		
Gilbertsville, Fem. benev. so. of			
presb. chh.	12 50		
Hartwick Seminary, Sunday sch.			
miss. so. and int.	15 00		
Houseville, Mon. con.	8 00		
Leyden,	7 50		
Maltaville,	10 38		
Marshall, Chh. 20; E. Page, 10;			
cong. chh. 13,76;	43 76		
New Hartford, Mrs. C. Risley,	4 00		
North Adams, Fem. benev. so.	5 00		
Oneida co. A family, 15th ann.			
contrib.	25 00		
Oriskany Falls,	25 00		
Plymouth, A bereaved mother,	3 01		
Scioeple, Miss M. Seymour,	1 00		
Sherburne, Fem. char. so.	47 00		
Tuscarora, Visitors of sab. sch.			
8,95; mon. con. 6,05;	15 00		
Utica, Coll. in 1st presb. so.	192 43		
Vernon Centre, Mon. con.	16 00		
Warren, Mon. con.	6 16		
Waterville, Presb. chh. to consti-			
tute Rev. CALVIN BUSHNELL of			
New Hartford, an Honorary			
Member of the Board,	50 00		
Winfield, Cong. chh.	35 85—580 09		
Valley of the Mississippi, Aux. So. W. T.			
Truman, Cincinnati, O. Tr.			
Western Reserve Aux. so.			
Ashabula co. Ashtaburg, 28;			
Geauga co. Painesville, 27,50;			
Trumbull co. Boardman, Mon.			
con. 6; Mesopotamia, Mon.			
con. 6,16; sub. 19,50; Youngs-			
town, Gent. 15,50; la. 15;			
mon. con. 62,02; Medina co.			
Richfield, J. Newton, 20;			
Lorain co. Elyria, M. box			
of Rev. J. M. 75c. Postage co.			
9,75; Atwater, 43,72; Free-			
dom, 15; Randolph, Mon. con.			
3,37; Rootstown, 17; Twins-			
burg, Fem. miss. so. 81c.			
Stark co. Canton, F. A. S. 5;			
W. H. C. 5; indiv. 41,35;			
Cuyahoga co. Cleveland,			
Fem. scw. so. 35;	376 49		
Michigan Aux. So. E. Bingham, Tr.			
Detroit, Mon. con. for N. M.			
Wells and Joshua Moore, at			
Mackinaw, 24; Romeo, 12;			
Romeo and Armada, 5; Royal			
Oak, Mon. con. 4,04; White			
Pigeon, 12; Ypsilanti, 25;	89 04—453 53		
Windor co. Vt. Aux. So. Rev. J. Richards, Tr.			
Hartford, Gent. 20; la. 35,76;	55 76		
Royalton, Gent.	12 10		
Albany, N. Y., S. Van Rensselaer, to con-			
stitute ALEXANDER VAN RENSSLAER an			
Honorary Member of the Board, 100; 4th			
presb. chh. 50; a fam. of 1st do. 1,50;	151 50		
Angelica, N. Y. Chh. and so.	20 00		
Apulia, N. Y. Mon. con. in 1st cong. chh.			
10,93; young la. benev. so. 1,44;	12 37		
Arkport, N. Y. Mrs. E. Hurlbut,	5 00		
Albany, Pa. Mon. con.	19 50		
Baltimore, Md. Rev. Dr. Novins, given a few			
days before his death, (of which to consti-			
tute WILLIAM RUSSELL NEVINS an Honora-			
ry Member of the Board, 100;) 150; coll.			
in 1st presb. chh. 428; mon. con. in 5th			
do. 8;	586 00		
Barrington, R. I. La. benev. asso.	13 00		
Bath, N. H., I. Goodall,	12 00		
Boston, Ms. Mater. asso. of Union chh. for			
Louisa Green in Ceylon,	20 00		
Brooksville, Ms. Fem. mite so. for hea. chil.	4 00		
Cambridgeport, Ms. Young la. Ojibwa miss. so.	29 93		
Camden, Me. La. asso.	19 28		
Canan Fear Corners, N. Y.	15 00		
Canterbury, N. Y. Presb. chh.	7 00		
Cazenovia, N. Y. Presb. chh. 100; free			
chh. 25;	128 00		
Centerville, N. Y. Mon. con.	2 00		
Chapel Hill, N. C. Mon. con. 21,94; Mrs. J.			
Phillips, 3d pay. for a boy in Ceylon, 15;	36 94		
Chester, Vt. Cong. chh.	20 00		
Clintonville, N. Y. Presb. chh.	12 00		
Colebrook and Columbia, N. H. Mon. con.			
11; av. of ring, 21c.	11 21		
Columbia, Pa. M. E. Ely, for miss. to China,	10 00		
Connecticut, An indiv. 16; grand children of			
D. L. Dodge, for David L. Dodge in Cey-			
lon, 10;	26 00		
Dorchester, Ms. Museum of F. P. and M. E.			
M. for hea. chil.	75		
East Pharsalia, N. Y., L. Carruth,	3 50		
East Brewer, Me. Mon. con.	22 00		
Edinburgh, Scotland, J. Dunlop,	25 00		
Ellington, Ct. Mrs. M. Hall, for fem. sch. in			
Bombay,	5 00		
Framingham, Ms. Juv. benev. so. for Indian			
chil. at the west,	15 00		
Fryeburg, Me. HENRY C. BUSHWELL, which			
constitutes him an Honorary Member of			
the Board,	100 00		
Galena, Ill. Mon. con. in presb. chh. 62,67;			
a lady, for China, 10; ded. am't ackn. in			
Sept. 72,61;	6		
Greenland, N. H. Fem. miss. so.	23 00		
Groton, Ms. Fem. juv. asso. for miss. to			
China,	13 69		
Hadley Upper Mills, Ms. C. Thayer, for			
books for China,	5 00		
Hamp. Chris. Depos. Ms. Profits of Miss.			
Her. agency, for 1833 and 1834, viz. Ash-			
field, E. P. 5,04; Rev. M. G. 3,32; Buck-			
land, Z. H. 1,08; Rev. Mr. C. 83c. Charle-			
mont, Rev. W. T. 7,75; Chesterfield, M.			
B. 3,89; Conway, J. W. 1,55; East Hamp-			
ton, S. W. 75c. Gosher, R. D. 3,87;			
Granby West, B. W. G. 3,11; Hadley, N.			
C. 14,74; Hatfield, G. P. 10,02; Hawley,			
J. L. 3,10; Northampton, D. S. W. 23,77;			
Norwich, N. S. 1,72; South Deerfield, A.			
W. 4,65; South Hadley, L. B. 83c. South-			
ampton, E. E. 7,75; West Hampton, Rev.			
E. H. 8,54; Whately, L. B. Jr. 6,92; Wil-			
liamsburgh, Rev. H. L. 8,54; Worthing-			
ton, Rev. H. A. 83c.	122 63		

VARIOUS COLLECTIONS AND DONATIONS.

Harrisburg, Pa. Presb. chh. av. of jewelry,	3 00
Jackson, Mo. Mon. con.	13 67
Jamaica, N. Y. Mon. con. in presb. chh.	15 49
Keene, N. H. Heshbon so. for Elizabeth Whitney Barstow at Harmony,	30 00
Lancaster, Pa. La. of presb. chh. for support of Rev. B. Schneider, 35; chil. for Rev. Mr. King, Athens, 1.05;	36 05
Lanesville, Pa. Presb. chh.	6 00
Livingstonville, N. Y. Presb. so.	8 00
Loewdsboro', (vic. of) Ala. Mount Harmony chh.	70 00
Lunenburg, Vt. A. Clark,	8 37
Methuen, Ms. Gent. and la. asso.	50 00
Middlesex co. Ms. A friend,	20 00
Milford, Pa. Mon. con.	2 00
Montreal, L. C. Mon. con. in Amer. presb. so.	50 00
Montross, Pa. Presb. chh.	25 00
Mount Carmel, Cumberland presb. cong.	5 00
Mount Desert, Me. A friend,	1 00
Newark College, Del. Miss. so. for Luke C. Graves and William D. Sherrard in Ceylon,	25 50
New Haven, Ct. A few young ladies in Mrs. Tucker's sch. for miss. to China,	17 00
New York city, S. F. Fenn,	3 00
North Bridgeton, Mo. Fem. for miss. so.	6 00
Orono, Me. Mon. con. 45; la. asso. in lat cong. so. 30;	75 00
Philadelphia, Pa. A mem. of 1st presb. chh. for Rev. Mr. Eckard, 50; youth's miss. so. in 11th presb. chh. for support of a native travelling preacher among the Cherokees, 20; a female, for China miss. 5;	75 00
Pempey, N. Y. (Of which to constitute Rev. JONAS GRIDLEY an Honorary Member of the Board, 50;)	105 56
Pertage, N. Y. Indiv. of 1st presb. chh.	20 00
Poughkeepsie, N. Y. Mon. con. in 1st presb. chh.	35 00
Prince Edward, Va. Coll. in sab. sch.	4 50
Princeton, Ms. Indiv. of chh. to constitute Rev. ALONZO PHILLIPS an Honorary Member of the Board, 50; mon. con. 10;	60 00
Princeton, N. J. Miss. so. in theol. sem. for Rev. Mr. Thomson in Syria, 25; fem. miss. so. for two schools in Ceylon, 60;	89 00
Providence, R. I. Benef. fund. for miss. so. (of which R. Mrs. A. B. Arnold, 2d pay. for Lucy Arnold in Ceylon, 24; class No. 2 in sab. sch. 2; coll. by E. C. 15.85;)	92 64
Rehoboth, Ms. Fem. miss. so.	18 00
Randolph, Vt. A fem. friend, for west. miss.	87
Reading, Ms. R. Carlton,	10 00
Rochester, N. Y., A friend,	1 00
Rowe, Ms. A friend, for Ceylon miss.	1 00
Rushville, N. Y. Chh.	100 00
Sandgate, Vt. Mon. con.	2 50
Sandwich Islands, Miss M. C. Ogden, for Sandw. Isl. miss.	123 00
Savannah, Ga. Juv. so. of sab. sch. in Indep. presb. chh.	25 58
Schaghticoke, N. Y. Av. of jewelry,	2 00
Shippensburg, Pa. J. McClay,	10 00
Silver Lake, Pa.	7 40
Southbridge, Ms. Miss H. Moore, for wes. miss.	3 00
St. Andrews, I. C. Mrs. M. Young, for the Jews, 5; mon. con. (of which to constitute Rev. ARCHIBALD HENDERSON an Honorary Member of the Board, 50;)	97 50
Staycevant, N. Y., R. Gosman,	200 00
Trumansburg, N. Y. Presb. chh.	70 00
Waterford, N. Y. Mon. con. in presb. chh.	40 00
Wendell, Ms. JOSHUA GREEN, which constitutes him an Honorary Member of the Board,	100 00
West Roxbury, Ms. Spring-st. mon. con.	51 10
West Rutland, Vt. Mrs. W. Chatterton,	1 00
Wilmington Presbytery, Del. Newark mon. con. for Mr. Lawrence, Ceylon.	19 65
Winchester, West Ten. Mon. con.	15 00
Woodstock, Vt. C. Dana,	5 00
Wrentham, Ms. Mon. con. in N. par.	3 50

Amount of donations acknowledged in the preceding lists, \$9,926 79. Total of donations and legacies from August 1st, to October 10th, \$19,405 22.

DONATIONS IN CLOTHING, &c.

Acworth, N. H., A box, fr. fem. miss. so.	44 00
Amherst, Ms. A bundle, fr. chil. in infant sch. for Mr. Perkins, Persia.	
Andover, Ms. A box, for Mr. Boutwell, Leech Lake; a box, for A. Abbott, Bombay.	
Castleton, Vt. Clothing, etc. fr. la. so. 36.18; boots and shoes, fr. E. Merrill, 13;	49 18
Charleston, S. C., A box, for R. W. Bailey, Ceylon.	
Chester, Vt. A box, for Mrs. L. Butler, Brainerd.	
Cooperstown, N. Y., A box, fr. fem. miss. so. in presb. chh.; a box, fr. la. so. \$40.	
Isasburg, Vt. A box, fr. la. miss. so.	
Martinsburg, N. Y., A box.	
Meredith Village, N. H., A box, fr. fem. so. for Mackinaw.	24 08
Middlefield Centre, N. Y., A box, fr. la. miss. and benev. so. for Stockbridge miss.	
New Haven, Ct. A box, fr. H. E. Hodges, for Mr. Parker, Sandw. Isl.	
New York city, Two boxes and a keg, fr. W. W. Chester, for Rev. J. King, Athens; a bundle, fr. a friend; a bundle, for Smyrna; a bundle, fr. a friend.	
Preble, N. Y., A box.	
Peterboro' and vic. N. Y., A box, fr. ladies, for Mr. Stevens, of Sioux miss.	56 00
Rindge, N. H., A box, fr. la. char. so.	25 74
St. Johnsbury East, Vt. A bundle, fr. la. so.	
Twinsburg, O., A box, fr. fem. miss. so. for Mackinaw,	33 50
Upper Beverly, Ms. A bedquilt, fr. little girls.	
Verona, N. Y., A box, fr. young people's so. of lat cong. chh. for Choc. miss.	56 00
Ward, Ms. A box, fr. fem. read. so.	23 00
Westford, Ms. A box, fr. misses juv. so. of Rev. Mr. Luce's so. for Mr. Spaulding, Ceylon,	40 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Juv. miss. so. 134.22; fem. miss. so. of 2d presb. chh. to constitute Mrs. THOMAS SMITH an Honorary Member of the Board, 100; mon. con. in do. 32.02; do. in circular chh. 45.50; do. in 3d presb. chh. 19.25; asso. in do. 208; ladies of do. 50; an indiv. for cir. of the scrip. in Persia, 10; Rev. Z. ROGERS, which constitutes him an Honorary Member of the Board, 50; ladies, to constitute Rev. A. GILCHRIST an Honorary Member of the Board, 50; P. F. Eve, 5; a servant girl, 1; Fairview chh. for Ahmednuggur, 25; James Island, Mon. con. 12.50; Cheraw, A mem. of presb. chh. 5; Walterboro', A friend, 11; Columbia, La. to constitute A. W. LELAND, D. D. and Rev. GEORGE HOWE Honorary Members of the Board, 100; a friend, 5; Stoney Creek, Cong. 35; Columbus, Ga. Presb. chh. 10; Beach Island, Ladies and children, 50;

\$1,018 49